

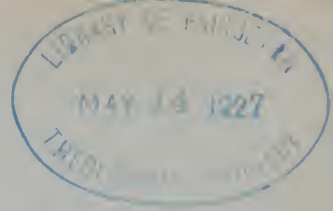


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The Outlook of Missions

VOLUME XIX
NUMBER 5
MAY, 1927



INTERIOR, TRINITY REFORMED CHURCH, WEST HOLLYWOOD, CAL.



Summer Missionary Conferences

A New Era in Missionary Education

The theme for mission-study during this coming year is providentially timely. We must all agree that we have reached a crisis in the missionary enterprise. This present crisis is bringing us back to a heart-searching examination of the essential fundamentals of the missionary enterprise and our whole scheme of missionary propaganda. It is essentially fitting that we should have for the theme for mission-study in a time like this a most fundamental one.

“The Essentially Missionary Character of Christianity”

This is the study theme for the coming year. During the Missionary Conferences this summer there will be no Home Missions and no Foreign Missions, but a very serious study of whether anybody can be a Christian at all without being a missionary.

THE CONFERENCE DATES

Hood College.....	Frederick, M. D.....	July 2 to July 11
Bethany Park.....	Indianapolis, Ind.....	July 11 to July 17
Catawba College.....	Salisbury, N. C.....	July 16 to July 22
Kiskiminetas Academy	Saltsburg, Pa.....	July 18 to July 24
Heidelberg College.....	Tiffin, O.....	July 23 to July 29
Ursinus College	Collegeville, Pa.....	Aug. 1 to Aug. 7
Theological Seminary	Lancaster, Pa.....	Aug. 6 to Aug. 12
Mission House	Plymouth, Wis.....	Aug. 15 to Aug. 21

It is not too early to note these dates and make arrangements to attend one of these Conferences.

For Particulars Address

Rev. A. V. Casselman, D. D., Department of Missionary Education
 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!
To him be glory both now and forever! II Peter 3.18.

"What pure air is to a vigorous body, so is prayer to a vigorous spirit."

Give us grace to be encouragers of others, never discouragers. —J. R. MILLER.

As the bird wings and sings,
Let us cry, "All good things
Are ours, nor soul helps flesh more, now, than
flesh helps soul."

—ROBERT BROWNING.

"We must not lose our sense of discontent with the second best, but press on until our fairest visions, our highest ideals shall have been wrought into the structure of reality."

"Only in the final audit of character shall we know what losses we have sustained through disobedience to our heavenly visions."

All the land in flowery squares,
Beneath a broad and equal blowing wind.
Smelt of the coming summer.

—ALFRED TENNYSON.

"A few moments of thoughtful meditation before God and getting into a right attitude with Him, that is worth hours of mere aimless prayers."

Is this to be the final word for western civilization—the use of its marvelous mechanical means for the destruction of its spiritual resources?
—HARRY F. WARD.

When religion parts company with the simplicity of Jesus it goes groping in darkness.
—GEORGE A. BUTTRICK.

Upon the road of India's thinking you meet with Him (Christ) again and again.

—E. STANLEY JONES.

Wait not for some grand moment of review,
When worlds applaud and crowds in homage bow,

But from this moment, what thou find'st to do,
Trusting His grace and guidance, do it now!
—GEORGE M. DONEHOOD.

The life He lived has never been assailed,
Nor any precept, as He lived it, yet
Has ever failed.

—THERESE LINDSAY.

We must avoid explaining and commenting upon our own actions in conversation. A man hardly ever comments on his own actions or explains his own motives without being false.

—F. W. FABER.

The great assurance only comes as the result of the great adventure. —SIDNEY M. BERRY.

If we wish to know great literature, we do not begin with the stuff that is produced in a newspaper. And so, if we want to know religion, let us sit down and ask the best people who have followed Christ to tell us about it!

—JAMES REID.

A great many suppliants are spiritual paupers because they are listless or careless about receiving the very things for which they pray.

—J. H. JOWETT.

Lo, the kingdom of heaven is *within* you—it is not attained by climbing brick towers, but by scaling spiritual heights.

—HENRY H. CRANE.

Let us give diligence to enter into God's rest, even in this life, by faith! It includes the cleansing of the heart, victory over sin, singleness of purpose, unbroken fellowship, unruffled calm.

—F. B. MEYER.

The Prayer

OPEN Thou my heart for Thy love, keep Thy love in me, prepare me by Thy love for greater fullness of Thy love, until I have reached the fullest measure of love, which Thou in Thy eternal love hast willed for me. Amen.

E. B. PUSEY.

The Outlook

VOLUME XIX
NUMBER 5
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

CREATIVE EVANGELISM

Rev. Charles E. Schaeffer, D.D.

(Following is the sermon delivered in Trinity Reformed Church at Canton, O., April 3, in connection with the installation of Dr. Rufus C. Zartman as Superintendent of the Department of Evangelism of the Board of Home Missions.)

"The good seed are the children of the Kingdom" (Matt. 13: 38). "He speaketh in parables," was one time spoken in derision of Jesus by His enemies. "He speaketh in parables," but no man ever spake like this man. The wrath of man is turned to the praise and glory of God.

The parable of the wheat and the tares supplies my text. This sentence is frequently overlooked. It lies sort of buried away, obscured and is readily passed by. We have all along been impressed by that other companion parable of the Sower, where we are told that the seed is the Word of God. But the statement in my text is equally significant and perhaps more profound: "the good seed are the children of the Kingdom."

The emphasis here is upon human personalities, upon living objects rather than upon a dead letter. The seed to be sown in the world are persons—not preachments; living men and women, boys and girls—not theories or theologies, not dogmas or systems, not methods or machines. The greatest thing in the world is personality. The greatest influence in the world is wrought by human characters, not by creeds. The regeneration, the transformation of human society is brought about not by philosophies, but by personalities.

What Jesus was and what He today is, has far more significance than any

word He ever spoke or any miracle He ever wrought. It is life generating life which is at once the marvel and the mystery of the world. Our chief purpose in life, therefore, is the creation and development of human personality. A seed is of greater value than a mountain. Which would you rather have: a grain of wheat or a mountain of gold? Of course, you would say, "A mountain of gold;" but in this you would not choose wisely.

A seed is a living organism, it contains an infinite number of living cells. It is just packed full of cells of life. But these are potential, latent, yet capable of development. A mountain of gold remains what it is, but a grain of wheat contains infinite possibilities and eventually is worth more than many mountains of gold.

So is a living personality. It has infinite potential fullness. That gives it its value. In nothing do we appear more like God than in the creative power with which we have been endowed. In the intellectual and spiritual realm, man's chief power (as well as his supreme joy) lies in multiplying himself. By one personality coming into contact with other personalities, the miracle of life is wrought. "One loving soul sets another on fire."

It was through human personalities that Jesus sought to sow the earth with the religion that He brought into the world. He founded no institution, no organization, He wrote no book. He associated a few men with Himself, filled them full with His spirit and released

them to be His representatives and the bearers of His life.

And so, human personalities travel over the pages of this movement in history. Andrew first findeth his own brother and brought him to Jesus. Andrew and Peter find Philip and Nathanael, and thus the great Sower has gone forth sowing the good seed which are the children of the Kingdom. "Religion is not *sold*, it is *sowed*." We can never sell religion, we can only sow it through living personalities, as these touch the lives of others and quicken them into newness of life.

Now this is the highest and best, indeed, it is the only worthwhile form of evangelism. We have called it *Creative Evangelism* because it is true to life and is effective in the highest degree. The world has never been so much in need of this vital and vitalizing type of evangelism as it is today. The fields are white unto the harvest. Multitudes in the world are not being touched by this vital influence, and consequently are keeping aloof from the Church and from propagators of Christ's religion. The greatest task in the history of the world today awaits the followers of Christ. This task is the sowing of the world with Christlike men and women.

A New Approach

Now there were certain well defined characteristics of the old evangelism. It took on the form of big mass movements, large tabernacles were constructed, big chorus choirs were commandeered, imposing external features were set up to capture the imagination; men and women were taken by violence for the Kingdom. The appeal was largely to the emotions. Now, the emotions play a most vital part in religion. The emotional and the religious in human nature lie close together, and thus there were frequent hysterical outbursts; revivals swept the country like a cyclone—as witness the days of Peter Cartwright in Kentucky, Jonathan Edwards in New England, Whitefield, Moody and, later on, Sunday and lesser lights. Most of these revivals were followed by a back-wash, a reaction that was not wholesome. Also, it was largely

commercial. The rake-off of a big offering at the close of the campaign loomed large. High-pressure methods were resorted to and usually the whole thing was followed by a "great falling away."

Now all this is past. It had its day and ceased to be. It was carried *ad nauseam*, but in its abandonment some of its good elements were thrown into the discard, like the baby thrown out with the bath. The approach to the task today is different. The method is that of pastoral, personal evangelism along natural and normal lines.

Our plan is to stimulate a desire and to create the ability to do constant, consistent evangelistic work in every congregation. This is to be done, not so much by holding special evangelistic services, as by integrating the Spirit of evangelism into the whole program of the Church. Evangelism must be assigned primary and central place in the life of the Church, and every congregation must be an evangelistic force. This is not a spasmodic, ephemeral effort, but a persistent, permanent passion that should control every minister and member.

A New Audience

We must recognize the fact that in our effort to reach men and women for Christ we are facing a new audience. This is wholly different from that of a generation ago. Then they faced a crowd of thugs and thieves, of rum-soaked low "down and outs," an ignorant rabble controlled by fears and superstitions. They were the sinners of yesterday. But today we have a new type of sinner, just as we have a new type of saint. Men and women remain outside the Church today for other reasons than they did a generation ago. Then they said they were too bad to come into the Church; today they say they are too good. Then they did not know enough; today they know too much. The high brows and intellectuals hold aloof because they are out of intellectual sympathy with the Church. They are men of science, if not always of sense.

Then there are those who are dominated by the so-called mechanistic philosophy of life. They live for this present

world, in comfort, luxury and ease. They are rich; mammon is their God; they feel no sense of need for the higher things of the soul. Then there are those who are carried away by the new psychology, with its doctrine of behaviorism, its loss of the sense of sin and its corresponding loss of the need of a Saviour.

Then there is that strange complex which we call the youth of today, that is in open revolt to most of the institutions which are hoary with age and holy in purpose. They are obsessed with a craze for jazz and froth and frivolity, with late hours and autos and revelries, with self-determination that smothers every sense of awe and reverence and worship.

This motley throng is the mass of humanity that must be leavened by the gospel of Jesus Christ, if the Church and civilization are to remain. This is no gala day or holiday affair. It puts to the test every available resource that can be mobilized to win the world to Christ.

A New Aim

Modern conditions and attitudes seem to require a new aim and purpose in winning men for Christ. Heretofore we tried to get them into heaven. Now we seek to beget heaven in them. The old appeal was based on a fear of punishment and the hope of a reward. But people are not afraid of hell, as they once were. Nor are they moved by the offer of heaven that is extended to them. Consequently they must be approached by a new appeal. The rediscovery of the Kingdom of God upon earth offers the new opportunity. We wish to win men to build up a society of Jesus, not simply to get them into the Church as into an ark of safety, but through the Church, through this body of like-minded believers and followers of Christ, to transform human society and the civilization of the world into the Kingdom of Christ. Men want not simply a mansion in the sky after they are dead, but they want a suitable house here on earth to live in. They want food and clothing here as well as manna and a robe hereafter. In other words, the effective evangelism of today must be a social evangelism that seeks to

lift up and pervade all of life with the spirit and power of Christ.

A New Authority

The most serious deficiency in winning men and women for Christ is a lack in the note of conviction on the part of His followers. It is this flabby, anemic type of testimony, this uncertainty, that lames our efforts and cripples our success. Now, men have always reached out for some authority, some urge or power to move and control them. In the Roman Catholic Church the authority was the Church and the Pope, as Christ's visible representative. In the Protestant Church it was the Bible. That settled every question.

But the real, final authority is the truth as it is in Jesus, and as it registers itself in one's own experience. When Peter said, "Thou art the Christ, the Son of the living God," and was willing to stake his life upon that conviction, Jesus said, "Upon this rock will I build my church and the gates of hell shall not prevail against it." Carried away by that conviction we become invincible and irresistible in winning the world for Christ. Impelled by it we go forth on new conquests and nothing can hinder or check us.

A New Advance

It is to this great constructive, creative task of evangelism in our Church to which Dr. Zartman has been called. No greater or more urgent challenge has ever come to a minister in the Reformed Church. He is to be not simply an evangelist, but a director, a superintendent of evangelism who, being duly aflame with a passion for souls himself, will inspire the same in others. He will sow the field of the Reformed Church with evangelists, and this will spell a real Forward Movement. It will mark a great advance in our beloved Zion, not only by adding many to our numbers, but by energizing and vitalizing the whole denomination with the passion and power of Christ so that it may be His real representative and do His work upon earth.

This work has abiding quality. Alexander the Great swept over Asia with his conquering armies and wept because

there were no more worlds for him to conquer; but who today remembers his exploits or even cares about them? But Paul the Missionary, the Apostle of a Creative Evangelism, moving west in the very tracks of Alexander (who went east) sowed the Gospel and built

churches and built up Christian men and women in their faith; and his work abides. So shall it ever be! Behold a sower now goes forth to sow his seed! The seed are the children of the Kingdom. May there be an abundant harvest, and may he come back with rejoicing bearing his sheaves with him!

THE SUMMER MISSIONARY CONFERENCES

THE programs for the Summer Missionary Conferences are pretty thoroughly set up and will be ready for distribution in the churches in a very short time. Copies of the programs will be sent to all of the names which have been forwarded to the Department of Missionary Education by the pastors and to all of the delegates of last year.

For the first time in many years there is no distinction in the mission-study topics between Home and Foreign Missions. There are no Home Mission textbooks and no Foreign Mission textbooks. The theme for the whole study is "The Essentially Missionary Character of Christianity."

The text-book for adults is "The Adventure of the Church," by Samuel McCrea Cavert, General Secretary, Federal Council of the Churches of Christ in America. It sketches vividly the expansion of Christianity, summarizes results of the missionary enterprise at home and abroad, analyzes new problems before the Church throughout the world, and shows fresh applications of the Christian missionary spirit in the life of today.

The young people's book is entitled, "New Paths for Old Purposes" and is written by Margaret E. Burton, Executive Secretary, Education and Research Division of the National Board of the Young Women's Christian Associations. Its sub-title is significant, "World Challenges to Christianity in Our Generation." It shows the essentially missionary character of Christianity and emphasizes the duty to apply the missionary spirit to establish just conditions in industry, race relations, internationalism and all other relations of life. It brings out the necessity for co-operation between East and West in the development of the Christian Church of the future.

The woman's book is entitled, "A Straight Way Towards Tomorrow," written by Mary Schaufler Platt. This book is of interest to all Christian women and will, in several translations, initiate United Study Around the World—another step toward the Federation of Christian Women of the World. It shows how Christian influences are working toward a better tomorrow, discussing child welfare, Christian homes, books and pictures, religious education, social progress and world-wide friendship.

This united study of the whole missionary proposition and propaganda should be of immense interest to the whole Church at this crucial time in missionary history. Pastors and congregations and church organizations are urged to send as large and well-selected a body of delegates as possible. A large number of our returned missionaries from China will be at the Conferences, giving us the very latest reports of the crisis in that country. A. V. CASSELMAN.

One of several pleasant miracles about the siege and fall of Wuchang had its beginning many years ago, when a Cantonese boy came to Boone University determined to get English and Mandarin, and equally determined not to be a Christian. After two years, he awoke one morning to realize that he wanted to be a Christian, and he became one of the leading Christian representatives of Boone, so much so that he was elected to take charge of Central China University in Bishop Gilman's absence, long before anyone thought of the Cantonese army coming to Wuchang. Consequently, when the city fell and the officers in command came to the University, they found the man in charge was a Cantonese, speaking their language and in every way understanding them.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

SUPERINTENDENT OF EVANGELISM INSTALLED

DR. RUFUS C. ZARTMAN, the newly elected Superintendent of the Department of Evangelism of the Board of Home Missions, was formally inducted into office with a very impressive service in Trinity Reformed Church, Canton, Ohio, on Sunday, April 3rd. At the morning service Dr. Zartman delivered a sermon which was intended to serve as his inaugural address. The theme of the sermon was, "Evangelism for Our Times." The formal installation was conducted in the evening by the President of the Board of Home Missions, Dr. Charles E. Miller, of Tiffin, Ohio. The sermon was preached by the General Secretary, Dr. Charles E. Schaeffer, on the theme, "Creative Evangelism." The entire service was of a unique character. It was the first of its kind in the history of the Reformed Church. It was attended by a very large concourse of people. All the Reformed Churches of Canton and the surrounding community had closed their services and pastors and people attended this special service in Trinity Church. Dr. Zartman has been assigned to a very important position in the Reformed Church. While he is laboring under the auspices of the Board of Home Missions he will not only touch mission congregations, but is supposed to vitalize and stimulate every one of our churches, whether Mission or self-supporting.

The form of installation prepared and used by Dr. Miller, is as follows:

"We are engaged this evening in a solemn and a very significant service. What we are about to do by an official act cannot fail to receive the approval and the benediction of the Great Head of the Church, for certainly nothing can ever lie nearer to His great heart of love than a sincere effort to win all those for whom He died.

"It was the challenge to become 'fishers of men' or winners of souls that moved Simon and his brother Andrew in the very beginning of the Christian Church straightway to forsake their nets and follow Jesus. There is joy in Heaven today over one sinner that repenteth just as in the days when Jesus walked in Galilee and called to men to repent and believe the Gospel. 'He that winneth souls is wise,' and 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

"The triennial report of the Board of Home Missions to the General Synod three years ago last May declared that 'the spirit of a sane and sensible evangelism seems to be rising in the Reformed Church.' It was a correct as well as a timely observation. Several of the district synods had been carrying forward their own programs of evangelism in the churches within their areas. Many of the pastors have always been thoroughly evangelistic in their preaching and in the leadership of their congregations. During the significant five-year period of the Forward Movement the foundation was laid quietly, but effectively, through the Department of Spiritual Resources for all that we are now led to undertake. The present program of evangelism which is being set up by the Board of Home Missions, with the approval of the General Synod, is undoubtedly one of the spiritual results of the Forward Movement. It marks another advance step in the work of our beloved church.

"This program of evangelism which we officially inaugurate tonight does not mean that the Reformed Church no longer believes in the value of an educational religion enabling one to 'give a

reason for the faith that is in him'; nor does it mean that the Reformed Church has no social passion and no social program which earnestly seeks to Christianize all human relations; but it means rather that the Reformed Church realizes more keenly than ever how futile are all educational and social programs for the world apart from the transforming and enabling power of an Almighty Savior. Men must be saved from the guilt of sin and the love of sin before they can be expected to make any permanent progress in the understanding or the practice of the principles of Jesus. Nicodemus said that he did not understand how the new birth was possible, but the great Master Teacher did not therefore modify the demand that he must be born again if he would ever see the Kingdom of God.

"Let me remind you that we are not appointing or installing an evangelist tonight, but a Superintendent of Evangelism, for the whole church. This clearly means that the duties of the office are primarily concerned with the work of others. It is to be a task of inspiration and of direction of others. It is an office which must carry unusual responsibility because it means leadership in the most delicate and difficult and vital work the church has to do. The office will be a complete success when every pastor shall have become an evangelist, when every congregation shall have become an evangelistic force in the community, and when every believer shall have become a winner of souls for Christ and His Church.

"It is an interesting and significant

fact to us, and it ought to be a source of encouragement and comfort to you, my dear brother, to know that you are the only man ever seriously considered by the Board of Home Missions for this high and responsible office of Superintendent of Evangelism.

"In a long and fruitful ministry you have not been a reader of literary essays in the pulpit, but a preacher of the everlasting Gospel of the Son of God. You have a passion for souls, and you have shown rare skill in leading them to the only Savior. The Board of Home Missions has called you to this new office in the church, believing that, by the Grace of God, you will be able to communicate your spirit to other men and direct them in their efforts to win the lost. You have been a successful pastor for many years and you know therefore the many difficulties which every church encounters. With a heart full of love and intelligent sympathy you will be able to bring help to your fellow workers throughout the Church.

"Our Board of Home Missions has called you to this new office in the Reformed Church because we have the fullest confidence in you and in your ability to do the work.

"In behalf of the Board and the Church which the Board represents, I ask you therefore,

"Do you accept the responsibility of this new office of leadership in the Church, and do you promise to give to it the full measure of your time, your ability and your strength?"

NOTES

CALVARY Reformed Church, Bethlehem, Pa., of which Rev. T. C. Strock is the pastor, held the Consecration Services of its new Sunday School Building, on Sunday, April 10, 1927. The sermon at the morning service was delivered by Rev. W. F. Curtis, Litt.D., President of Cedar Crest College, and an address was delivered by Treasurer J. S. Wise, of the Board of Home Missions. At the afternoon service greetings were brought by the ministers of the city, and

in the evening the sermon was delivered by Rev. F. H. Moyer, Superintendent of the Phoebe Old Folks Home, Allentown, Pa. This building is patterned after a general design that has been used in several places by the Board and contains a beautifully symmetrical auditorium and a recreation hall that will meet the needs of the congregation for some years to come. There is ample lot room provided for a larger church building when the congregation is in need of it.

On March 27th the new Sunday school building of Emanuel Church, York, Pa., of which the Rev. O. H. Hartman is the pastor, was dedicated. Treasurer Wise delivered the address. This building provides for all the departments of the Sunday school and also has a large recreation hall.

* * *

The twelfth anniversary of the Schlatter Memorial Church, Winston-Salem, N. C., of which the Rev. O. B. Michael is the pastor, was celebrated on Sunday, April 3rd. Treasurer J. S. Wise was present and delivered an address. This Mission was started as a Sunday school and services were held over a store. Rev. J. C. Leonard, D.D., of Lexington, N. C., a member of the Board was the director and sponsor of the work. Rev. H. A. M. Holshouser

was the first pastor. He was followed by Rev. G. E. Plott, and he in turn by the present pastor. Through the aid of the Board of Home Missions the present beautiful brick and granite edifice was built. The Church now has a membership of 100 and the Sunday school an enrollment of about 300.

* * *

The new church at Roanoke, Va., will be dedicated on May 15th. The General Secretary will represent the Board of Home Missions on this occasion.

* * *

Rev. C. E. Hess has resigned his work at Bellerose, Long Island, New York, to become a foreign missionary under the African Inland Mission. He expects to leave the early part of May for German East Africa, with his wife and two children.

JUBILEE AND DEDICATION AT DENVER, COLORADO

PALM Sunday and the days prior to it were Red Letter days for the Seventeenth Avenue Community Reformed Church in Denver, Colorado. The occasion was characterized by a double ceremony. First of all it marked the 25th Anniversary of the pastorate of Dr. David H. Fouse. This event was formally observed by a dinner on Wednesday night in the basement of the church. The Consistory and friends of the Church sprung a complete surprise upon the pastor when they presented him with a brand new Chevrolet to take the place of his old-time Ford, or Pegasus, which has served him so well during these past years. The General Secretary, Dr. Charles E. Schaeffer, and the Superintendent of the Department of the Central-West, Dr. John C. Horning, were the guests of honor during the greater part of the week. In their honor a banquet was held at one of the hotels, which was attended by most of the members of the congregation and friends who had been

specially invited. It was a most enjoyable affair. On Palm Sunday the new addition to the church proper was dedicated with appropriate services. Both Drs. Schaeffer and Horning spoke at the morning service and also in the Sunday-school, and Dr. Schaeffer conducted an open Forum in the evening on the question, "Can the Church Survive?" The improvements to the church consist of an extension in the front part of the building to provide for a primary room, Boy Scouts' room, a Ladies' Parlor and Social room for men and also a large hall on the third floor which is used to accommodate a large study class in the Sunday-school and also for certain social and recreational features. The plant is now thoroughly equipped. A group of faithful and loyal people are co-operating with the Missionary in the working out of the new program which was launched several years ago and which has meant so much in the development of the life of the congregation.

"The OUTLOOK OF MISSIONS deserves a larger subscription list than it has."

REV. DANIEL G. HETRICK, Altoona, Pennsylvania.

The Question Box

(A number of questions were received during the past month. We solicit readers of THE OUTLOOK OF MISSIONS to send in others.)

Q. Why do Mission Churches often have better church buildings than some self-supporting congregations?

A. Usually the first building of a Home Mission congregation is a very inexpensive one. Sometimes it is merely a temporary chapel, sometimes a portable building that may cost anywhere from \$1,500 to \$3,000. Sometimes only a part of the plant is erected. This may be the Sunday school, usually on the rear of a lot, or the first unit of the church auditorium. This is determined by certain prevailing conditions. If the Sunday school is the most permanent factor, provision must be made for it. If the community requires a place with the major emphasis upon worship, the church proper is first erected. Many of our Missions unfortunately stay on our roll for years, when it becomes necessary to put up a more permanent building. The Board desires them to have an adequate equipment before going to self-support. While the equipment is not everything, it certainly does enable a Mission or a self-

supporting church to render better service to the community in which it is placed. Self-supporting churches should rejoice in the fact that the Missions are growing into a state where proper buildings are made necessary. Very often the children of today do not start out as humbly as did their parents, but the parents rejoice to see their children prosper. The Missions are the children of the Church and we ought to be happy when they become properly equipped by the time they reach their majority to go to self-support.

Q. Has the Reformed Church a field on the Pacific Coast or would it not be better to transfer our work there to one of the larger denominations?

A. The Reformed Church has been on the Pacific Coast for many years. Forty years ago we had Missions in San Francisco and in Los Angeles. We followed our Reformed people there with the Church of their fathers. There are thousands of people belonging to our Church living on the Pacific Coast. For a while the work in these places had been abandoned, but in response to repeated requests it was revived, first in San Francisco among the Japanese, in 1910, and then in Los Angeles, where we now have five flourishing congregations, namely: First Church, Trinity Church, the Japanese Church, the Hungarian Church, and the Japanese Church at



DR.
SCHAEFFER
AND
DAUGHTER
WITH
JAPANESE
WORKERS,
SAN
FRANCISCO

Sawtelle. We have also the Japanese work in San Francisco, which is a very promising work. We are about ready to start a Hungarian work in San Francisco. Besides all this we have German Churches in Lodi, California, and a group of churches in Portland, Oregon, and vicinity. We would now have enough churches in California to organize a California Classis. Many opportunities present themselves for enlarging

this work. There are many other communities in this country where other denominations are stronger than we and the question might likewise be asked—why not transfer our work in these communities to the larger denominations? We could readily reason ourselves as a denomination out of existence. Far rather should we take steps to develop the work on the Pacific Coast than to plan to hand it over to somebody else.

ACTIVITIES ON THE PACIFIC COAST

THE work which the Board of Home Missions is doing on the Pacific Coast is quite a varied one and different from that done by any other Department. Superintendent E. F. Evemeyer has been at the head of all of the activities of the First Church, Los Angeles, since the death of Rev. Mr. VonGruenigen, and has spent much time and effort in the development of the plans for the new church and parish house. The attendance at public worship has been splendid with a most noticeable increase in the number of visitors. The Reformed people seem to hunt up the Mission, both those just coming to the city and many who have lived in Los Angeles for some time. Superintendent Evemeyer reports that the average giving is in excess of anything he has ever experienced. The full apportionment for the year has been paid. The financial program is \$4000 in cash by March, 1928.

Trinity Reformed Church of West Hollywood, of which Rev. M. M. Noacker is the pastor, is moving along at a good steady pace. They now have a large church school of children. This congregation recently dedicated its splendid new church building, which is a beautiful structure built at a comparatively small cost. The architect was Mr. Harry C. Hartley, of Hollywood, California, and the style of the building is typical of California.

Rev. J. Mori, the Missionary at large among the Japanese on the Pacific Coast, has been conducting preaching services from one end of California to the other in places where there is no Christian work done among the Japanese. He says, "Everywhere I go I see the need of the Gospel because the Japanese people are as a rule unsettled and uneasy about their living as the result of the California law



DR.
SCHAEFFER,
WITH
PASTORS
KOWTA,
SUZUKI,
MORI, AND
MRS. SUZUKI,
SAWTELLE,
CAL.

against them. The only hope for them is in the younger generation."

The Japanese Mission in Los Angeles, of which Rev. K. Namekawa is pastor, is in a splendid condition. A Junior Congregation under the direction of Miss Shaley and Mr. Osaki is a decided success. There is a feeling that the time is not so far away when the Mission should move to Boyle Heights where there is a large residential (Japanese) population.

Rev. S. Kowta, pastor of the Japanese Reformed Church in San Francisco, has been elected Secretary of the Young People's Department of the Japanese Church Federation of Northern California. A series of regional conferences has recently been held, one at Fresno, another at Salinas and a two-day conference in the Community House of our Japanese Church in San Francisco. To quote from the program, "The purpose of this Conference is to unite spiritual forces, to cultivate Christian leadership, to strengthen local organizations, and to forward the realization of deeper Christ-like living." The Conference Song is given elsewhere in this issue.

The new Japanese Mission recently organized at Sawtelle, California, of which the Rev. K. Suzuki is the pastor,

is making excellent progress. The Sunday school is outgrowing the residence in which the services are held and they greatly need a properly equipped building.

The Hungarian Congregation, of Los Angeles, which meets in the First Church, has been meeting with splendid success. The officers were installed on January 23rd, after which a banquet was held, prepared by the Ladies' Society. Reverend and Mrs. Evemeyer and several of the English brethren were present and about 140 Hungarians attended. On the evening of February 23rd a church service was held and after that a "Love-Feast," with about 145 people present. The pastor, Rev. A. Hady, who is held in very high esteem, not only by the Hungarians generally, but by the English-speaking brethren, as well, stated, "The event held on March 12th was the largest we had ever attempted. It was held at the Patriotic Hall and was in remembrance of the great Hungarian holiday, 'March 15, 1848.' On this occasion we also unfurled our new American and Hungarian flags. The program was very fine, including some of the very best Hungarian artists in Los Angeles and Hollywood. Even though the Hungarian Socialists planned a dance for the same evening, about 250 to 275 people attended our celebration. The Hungarians were very well pleased and said they had never attended such a lovely celebration in Los Angeles."

Repeated requests have come to Superintendent Evemeyer from San Francisco for the organization of a Hungarian Reformed congregation in that city. Therefore he recently sent Mr. Hady to San Francisco to survey the situation. Mr. Hady brought back a most satisfactory report showing a great need for such an organization, also a petition signed by many Hungarians. It is possible that some arrangements can be made whereby these people can worship in the Japanese Reformed Church of San Francisco.

B. Y. S.



TRINITY REFORMED CHURCH,
WEST HOLLYWOOD, CAL.

Christ's commands are not grievous. They are the sweet expression of His anxiety that we should not fail to fulfil all the conditions of true blessedness.

THE SCHWARZWALD CONFERENCE

The Time—June 14, 6 P. M., to June 17, 12 M., 1927.

The Place—The Schwarzwald Community near Reading, Pennsylvania. Sessions of the conference will be held in the Exeter Memorial Hall, St. Lawrence, Pa.

The Theme—Country Life and the Country Church.

Joint Hosts—The Reformed and Lutheran Congregations of the community and the Exeter Memorial Association.

ON every hand, from pastor and layman, are coming statements of discouragement and deep concern for the future of the country church. The membership of the little country church is small and growing smaller year by year. The attendance is falling proportionately even more rapidly. The buildings are too small and too poorly equipped to put on the necessary program of religious education and social endeavor, and the small group of members is unable to furnish the funds necessary to provide themselves with better. The pastor must divide his time between two to six congregations and often as many communities, and as a consequence is unable to supervise and direct the work of religious education, or to organize and guide his young people in some form of organized activity. He is overworked and underpaid, is expected to visit his people frequently and pay for gas, oil and tires out of his too meagre salary. His mind is often on his financial embarrassment, and he is frequently unable, therefore, to give his undivided attention and his best thought to his work. He soon finds himself looking for a larger town or city charge which will pay him a more comfortable salary and makes the change often before he becomes fully acquainted with the people whom he is serving. This is so common and inevitable a practice under present conditions that it presents one of the very serious problems facing the country church. Long and disastrous vacancies are the result which in many cases lead to loss of interest and final abandonment of the church. How to successfully federate or consolidate the many small congregations of different denominations in an over-churched community, so that these evils and adverse circumstances can be eliminated, becomes one of the main issues before the country

church. The objectives of the rural church and methods for improving the present situation should be given most serious consideration at this critical period by pastors and laymen alike.

To this end the Department of Country Life of the Board of Home Missions is undertaking to call three separate conferences in three successive years on Country Life and the Country Church. The Schwarzwald Conference, for the Eastern, Potomac and German East Synods, is the first of these conferences. To it we are inviting all rural pastors of these three Easter Synods and as many of their laymen as they can persuade to come with them, not to hear a lot of set speeches of preconceived ideas, but to discuss together the problems of their home church and community. There will be speakers, to be sure, but merely to open the discussions in which all present will be invited to take part. Every morning and afternoon will be devoted to these discussions.

The evening programs will be of a popular nature with an address by some prominent speaker, followed by some recreational and entertainment feature of an instructive character, by home talent under expert guidance. The feature for the first evening session will be a general reception to all guests, that is "different." The second evening will be given over to the production of an historical pageant which will be simple but instructive, and can be put on by almost any church or community in the country. A group of short plays will be the feature for the third night.

Another regular feature of the conference is a period of recreation each afternoon when the assembled delegates will be instructed by Mr. F. B. Bennett in games and recreational features for church and community which can be used

by any one present in his home community. It will be church-centered recreation which will be instructive and at the same time relaxing from the mental efforts of the delegates during the discussion periods. Dr. H. A. Surface has also agreed to lead the conference "through the fields and woods" on a nature hike of extreme interest. All of these features are to be instructive and helpful to church leaders so that they may employ similar methods back home.

We believe this conference will bring

out many solutions and modes of action which will help change the present rural church situation and which will once more make of the country church the most influential force in rural life.

Detailed information regarding this Conference will be found in "The Rural Church Worker," published by the Department of Country Life. Any who desire a copy can secure the same by writing to Mr. Ralph S. Adams, 514 Schaff Building, 1505 Race Street, Philadelphia.

OBSERVATIONS OF THE TREASURER

J. S. Wise

ONE of the chief actors in one of the outstanding episodes in the life of Jesus was a little lad. The lad had five barley loaves and two fishes. That was all. What he had however, in the hands of Jesus became great and mighty. So also in this age of wonderful accomplishments it is the little thing that makes the great and mighty one possible.

"Tall oaks from little acorns grow," is as true today as it ever was. Large returns from small beginnings are still in vogue. Within the keeping of little lads there are greater possibilities than ever before. Many a great enterprise owes its accomplishment to the faith of some little lad. Here is the picture of such a lad. He is the son of the Rev. A. O. Leonard, pastor of the Second Reformed Church of Lexington, N. C.

The congregation is now erecting a much needed Church building. The building operation was put off from year to year until now it is an urgent necessity. Our little lad was made proud and happy when last September he was permitted to lay the first two bricks. He performed his task with soberness and confidence—confidence in his job and confidence in the enterprise. I do not suppose he fully comprehended what it was all about, but I found him quite happy and "still on the job" on April the fourth when I snapped a picture of the nearly finished structure (also shown in this number of the OUTLOOK OF MISSIONS) and one of himself in front of it.

This Second Church of Lexington is decidedly a Home Mission enterprise. The entire congregation is composed chiefly of mill workers, dependent upon a daily wage that affords nothing more than a bare living. With what little they have, they are quite generous. This Church is not only the chief center of their spiritual life, but of their social life as well. The new building may appear to



PASTOR A. O. LEONARD'S SON

be large, but it is none too large to accommodate the hundreds of men and women, boys and girls and even the babies that will crowd its Sunday and week-day activities. Our little lad may feel justly proud of what he has so auspiciously begun.

Forty years ago the Board's Church building activities found its humble beginning. One Church-building Fund of five hundred dollars represented its stock in trade. With this meager start, other funds followed and now we have several hundreds of Churches that have been aided like the Lexington Church, to do what appeared to be impossible. The Board now counts its investments in terms of over a million of dollars. None of the contributors to that first Church-building Fund ever dreamed that the effort in raising it would reach such large proportions. Neither did the lad, who had five small loaves and two small fishes at his disposal, dream that the Master could make them sufficient unto the needs of the multitude.

We sow today and reap tomorrow. We are amazed at the increase. We now have 1032 Church-building Funds. Their marvelous growth has, however, never kept pace with the needs. We ought to have many more of them and in much larger amounts than the original five hun-

dred dollars, if we are in any adequate way to meet the ever-growing demands that are made upon us. Think of it—since the first of this year, five Mission buildings have been dedicated. One each at Glenside, Pa.; Lima, Ohio; York, Pa.; Bethlehem, Pa.; and Denver, Colo. In addition to this, buildings are now being erected at Lexington and Winston-Salem in North Carolina; Minersville and Lewistown in Pennsylvania; in Alliance, Ohio; in Roanoke, Va.; in Baltimore, Md.; in Chicago and in Los Angeles, California. Besides this the architectural plans are now in process of completion for State College, Sharpsville and Homestead in Pennsylvania; Burlington, N. C.; Buffalo, N. Y.; Detroit, Mich.; Harrisonburg, Va.; Cuyahoga Falls and Kenmore in Ohio, with several more to follow.

This is a large program. Much of it had been provided for in the Forward Movement. But alas! alas! great as the Movement was it fell far short of the needs and the Board's Church-building Department finds itself in greater need now than it was when the Forward Movement began. Our constituency is woefully lacking in information concerning our present Home Mission task. In spite of all our publicity we have been unable to reach the great local member-



NEW
BUILDING,
SECOND
REFORMED
CHURCH,
LEXINGTON,
N. C.

ship of the Churches. We need the co-operation and support of the pastors. I know we can get that support when they once see the tremendousness of the task and the supreme importance of Christianizing America. That is no easy job. It

is the biggest job in the world today. With America lost, the very Church as now organized is doomed. We need a lad with five loaves and two fishes to save the day. May the thousands of pastors in America be willing to be that lad.

CHURCH-BUILDING FUNDS

J. S. Wise, *Superintendent*

Since March 1st, 1926, we have received and recorded the following Church-Building Funds, all of which are gratefully acknowledged:

1007—The Abraham A. and Emma S. Laubach Church-building Fund of \$500. Contributed by the Rev. Edwin H. Laubach, Trafford, Pa., in memory of his parents. Invested in Faith Reformed Church, Trafford, Pa.

1008—The James A. and Victoria A. Donat Church-building Fund of \$500. Contributed by James A. Donat, St. Jacob's Reformed Church, Wanamakers, Pa. Invested in Maywood Mission, Chicago, Ill.

1009 — The Christian M. Boush Church-building Fund of \$1,000. Contributed by Mrs. Louisa Boush Kremer, Meadville, Pa., in memory of her father. Invested in Third Reformed Church, Greensburg, Pa.

1010—The C. M. and Mary S. Boush Church-building Fund of \$500. Contributed by Mrs. Louisa Boush Kremer, Meadville, Pa., in memory of her parents. Invested in Calvary Reformed Church, Bethlehem, Pa.

1011—The E. K. and Louisa Kremer Church-building Fund of \$500. Contributed by Mrs. Louisa Boush Kremer, Meadville, Pa., in memory of her husband, a member of Trinity Reformed Church, Wadsworth, Ohio. Invested in Calvary Reformed Church, Bethlehem, Pa.

1012—The Baltzer and Elizabeth Schneder Church-building Fund of \$500. Contributed by Dr. A. B. Schneder, of Mt. Carmel, Pa., in memory of his parents. Invested in Trinity Reformed Church, Buffalo, N. Y.

1013—The Silver Anniversary Church-building Fund of \$500. Contributed by the Woman's Missionary Society of

Zion's Classis, Potomac Synod. (W. M. S. G. S. No. 93). Invested in Trinity Reformed Church, Buffalo, N. Y.

1014—The W. M. S. G. S. Church-building Fund of \$500. Contributed by W. M. S. G. S., No. 89 (this No. 89 given to this fund to restore the 89th fund omitted when fund No. 855, No. 88) was sent to Tri-Synodic Board, Northwest Synod. Invested in Grace Reformed Church, Canton, Ohio.

1015—The W. M. S. G. S. Church-building Fund No. 94, of \$500. Contributed by the W. M. S. G. S. Invested in Grace Reformed Church, Canton, Ohio.

1016—The W. M. S. G. S. gift Church-building Fund No. 95, of \$5,000. Contributed by the W. M. S. G. S. Given to First Reformed Church, Los Angeles, Cal.

1017—The John and Margaret M. Carothers Church-building Fund of \$500. Bequest of Margaret M. Carothers, Huntingdon, Pa. Invested in Japanese Mission, Los Angeles, Cal.

1018—The Lucy H. Gehman Church-building Fund of \$500. Bequest of Mrs. Lucy H. Gehman, Macungie, Pa. Invested in Japanese Mission, Los Angeles, Cal.

1019—The Joseph W. L. Carty and Minnie R. Carty Gift Church-building Fund of \$500. Contributed by Joseph W. L. Carty, Frederick, Md. Invested in Bellerose Reformed Church, Long Island, N. Y. (This is the thirty-second fund given through the Evangelical Reformed Church, of Frederick).

1020—The Peter and Mary Bright Church-building Fund of \$500. Bequest of Abbie B. Achenbach, Gladbrook, Iowa. Invested in Immanuel Reformed Church, Alliance, Ohio.

1021—The Mr. and Mrs. John Freder-

ick Main gift Church-building Fund of \$500. Contributed by Mr. and Mrs. John Frederick Main, Braddock Heights, Md. Given to the Progressive Project of the Synod of the Interior (now Midwest Synod).

1022—The Rev. Dr. Jacob George and Mary Ida Rupp Church-building Fund of \$500. Contributed by Rev. Dr. Jacob George Rupp, of Allentown, Pa. Invested in Grace Reformed Church, Canton, Ohio.

1023—The William Sunday Church-building Fund of \$1,000. Contributed by William Sunday, Danville, Pa. Invested in Immanuel Reformed Church, Alliance, Ohio.

1024—The J. Howard Gerhart Church-building Fund of \$500. Contributed by Trinity Reformed Sunday School, Telford, Pa. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

1025—The Cora L. Kleckner Church-building Fund of \$500. Contributed by Mr. and Mrs. J. S. Kleckner, Bellevue, Ohio, in memory of their departed daughter. Invested in Hungarian Reformed Church, Ashtabula, Ohio.

1026—The Sallie J. Riegel Church-building Fund No. 2 of \$500. Contributed by Miss Sallie J. Riegel, Lehigh-ton, Pa. Invested in Austintown Community Reformed Church, Austintown, Ohio.

1027—The Anna Maria Rahausen Church-building Fund of \$500. Contributed by Miss Amelia E. Rahausen, Pittsburgh, Pa. Invested in St. Mark's Reformed Church, Baltimore, Md.

1028—The Rev. John C. Horning, D.D., Gift Church-building of \$500. Contributed by Rev. John C. Horning, St. Joseph, Mo., for use of Third Reformed Church, Youngstown, Ohio.

1029—The John and Sarah Forrest Church-building Fund of \$500. Contributed by Mr. George Forrest, Alexandria, Pa., in memory of his parents. Invested in Grace Reformed Church, Canton, Ohio.

1030—The Rev. Henry Harbaugh Wiant Church-building Fund of \$500.

Contributed by his sisters, Anna and Sarah Wiant, Greenville, Pa. \$200 of this was received by them from the prisoners of The Western Penitentiary, Pittsburgh, Pa. The Rev. Mr. Wiant was Chaplain of the Penitentiary at the time of his death. Invested in May-wood Reformed Church, Chicago, Ill.

1031—The Rev. Dr. and Mrs. John F. Moyer Church-building Fund of \$500. Contributed by the Ladies' Aid Society of the First Reformed Church of Reading, Pa. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

1032—The Catherine Bruner Church-building Fund of \$5,000. Bequest of Catherine Bruner, Lynn County, Iowa, a friend of the First Reformed Church of Cedar Rapids, Iowa. Invested in Seventeenth Avenue Reformed Church, Denver, Colo.

On November 6, 1923, the following Church-building Fund was established and we were requested not to publish the same at that time. The reasons for not publishing no longer exist and with the consent of the Rev. U. O. H. Kerschner. I am now pleased to make public acknowledgment of the same.

908—The Jonas and Mary Snyder Church-building Fund of \$500. Contributed by Rev. and Mrs. U. O. H. Kerschner, Newport, Pa., in memory of the parents of Mrs. Kerschner. Invested in St. Peter's Reformed Church, Punxsutawney, Pa.

A MILLION LIVES SAVED

The Congressional Committee, of which Representative Grant M. Hudson is Chairman, in its report on the alcoholic liquor traffic, said:

"The general health of the Nation has greatly improved under prohibition. The death rate fell from an average of 13.92 per 1,000, the average for the wet years 1913 to 1917, to an average of 12.3 for a like period under prohibition. In round numbers, a million lives have been saved by this decrease in the death rate, to which prohibition was one of the principal determining factors."

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

SOME TIMELY QUESTIONS

IN the March 15th issue of *The Social Service Bulletin* of the Methodist Federation for Social Service, a list of significant questions was published which we should like the readers of this department to ponder. It would please us very much to get some responses that we might publish as expressions of careful thinkers and thoughtful observers within our ranks of preachers and laymen. Here they are:

"Just what does the present interest in mysticism signify? How far will it go?"

"Is it only another escape from reality by whipped and tired religious radicals?"

"Will it finally be written down along with its twin—the present emphasis on beauty in religious buildings and services—as another flight from the reality of working out religion in a world that is often cold and hard?"

"Or will they both prove to be real attempts to restore needed elements of religion that have been neglected in this practical period? Will they bring power and charm to the struggle for a new world?"

"Just how true is it that the students are losing their interest in discovering the

meaning of religion in the human relations of war, race and industry? (My own experience is that when these matters are discussed in a present concrete situation like China, there is an eager response. Will others please report their observations?)

"Just how real and deep anyway was the interest of leading religious 'liberals' in that movement, concerning which they now say 'the Social Gospel did not go deep enough.' Is any such language heard from those who did not take up with it because it was a popular wave, but perceived from the beginning its revolutionary demands upon human life and knew they must go on with it through good report and ill, because that way held for man both his own future and the further discovery of God?"

"We are informed that there is a tendency in the new theology to substitute the service of man for the worship of God, but what did Jesus have to say about the service of man being the worship of God?"

"We are also told that we must discover the synthesis between the personal and the social Gospel. Is it not our real job to realize their unity?"

RELIGION—INDIVIDUAL OR SOCIAL?

THE following excerpts from a letter written by a minister in a middle western city, recently published in the *Information Service*, throws light upon a difficult problem that socially-minded ministers are facing. The writer of the letter was outlining his plans for a series of evangelistic meetings in a church made up of conservative working people. This is his program of action:

"Now what I am trying to do this winter in a more definite way than ever before is to tie the social meaning of the Gospel into their conventional way of looking at it.

"First I am using the typical Methodist revival idea. Of course I have over fifty people doing personal work, but we will have a three weeks' revival with preaching each night and a call to the 'altar' during the last two weeks. I am using this method, first, because I personally fit into it well, and secondly, and more important, I am afraid with this group that any other method would not awaken the spiritual expectancy that this old method does. All of their religious experiences are tied up to it.

"When they come up for prayers, as shortly many will, I want them to come

expecting that God will help them to get rid of race prejudice. I want them to come troubled about their complacent attitude toward war. What I am trying to do is to extend the frontiers beyond the conventional sins that always have damned people, such as impurity and selfishness, so that they will take in all the ground which Jesus included in his Gospel.

"They have been listening to me preach for two years or more now; so the fruit of some of the social emphasis ought to be appearing. I have already seen a marked change in the attitude of our young people in religious matters. They are rapidly getting a social conscience. It has not been so marked with the older ones.

"Now I do not know just where we are going to land in all this. But I have made up my mind that it is useless any longer to call people to Christ without holding up all that Christ stands for. I have not been able to make much headway with them in discussing the moral aspects of industry save that they all agree with me that the big industries of this city are largely unchristian. The profit motive of course operates among them, but it is altogether an attitude of mind, as they do not make wages enough to be charged with any unlawful gains.

ARE RADICALS CRAZY?

UNDER the above caption The League for Industrial Democracy, 70 Fifth Avenue, New York City, has published Leaflet No. 2, by Stuart Chase, author of "The Tragedy of Waste." This is "a straightforward, unvarnished summary of the conclusions reached by Dr. George A. Dorsey's popular and valuable book, 'Why We Behave Like Human Beings,' (Harper's, 1926)."

Dr. Dorsey is an anthropologist. Stuart Chase is Director of the Labor Bureau, Inc., New York City, a writer and contributor to magazines and periodicals. Both are Harvard graduates. This leaflet is an analysis of the main tenets of modern radicalism in the light of modern science—five cents a copy. The analysis indicates that:

"I am preceding the special services with a series of sermons outlining the wide and full sweep of the Christian life and its possibilities. The first week of the revival will be devoted to the denials of Christianity and what they entail. Or, in other words, the results of sin. I am going to try to fuse the personal and social together if I can. The terrific results of personal sinning on the mental and moral nature and the results of social sinning on the social structure offer as vivid and soul-stirring a picture as anything the fathers used to paint in the colors of literal fire and brimstone.

"Some of my friends about here call this a fool's cause. They urge the old appeal: when a man is converted, educate him. I look upon that as the poorest of poor psychology and exegesis. If a man hates Jews (and we have more than a hundred Jewish socialists right back of our church) we might as well tell him to 'put his gift upon the altar' and go out and 'be reconciled to his brother' afterward.

"I am just tempted to place a large sign out in front of our church during the meetings as follows: **OUR GOD LOVES CATHOLICS, NEGROES AND JEWS—AND ANGLO SAXONS. COME AND JOIN US IN THIS FELLOWSHIP!**"

"There is no proved inferior race—with the possible exception of the Pygmies.

"There is no proved intellectual inferiority in woman, or any evidence for delimiting her activities to a specific sphere.

"There is no evidence that intellectual inferiority coincides with economic inferiority, when due weight is given for potential habit formation.

"Inheritance as commonly conceived is not the governing factor in habit formation. The capacity to form habits, and with them character, on the basis of our inherited human equipment is almost infinite, and is conditioned largely by environment.

"There is no such thing as a creative

instinct, but there is every reason to suppose that proper conditioning can bring about in any normal individual habits which might be termed creative.

"Man has the capacity consciously to order and better his environment. But

science has no answer as to whether guild socialism will work better than state socialism, or whether either will work at all. Such answers wait on the development of a sound science of social psychology."

"YES, 'IT'S THE LAW,' AND IT'S A GOOD LAW"

This is the title of a remarkable pamphlet by Nolan R. Best, which has been published for the Federal Council of Churches by the George H. Doran Company. This is a comprehensive discussion of prohibition and will be a great asset to all persons and agencies interested in the success of that issue. Nothing like it has appeared, to my knowledge, and in a clear-cut decisive manner it answers about every conceivable question that might be raised against the present prohibition movement. It ought to be read by every pastor and church member. It would provide abundant material for discussion groups. In the hands of our young people it will do wonders in supporting their best instincts and arguments against the anti-prohibi-

tion propaganda they must face, and in disillusioning any of them who may be under the spell of such influence. The retail price of the pamphlet is fifteen cents (\$1.00 if cloth bound) and can be secured at \$10.00 per hundred, and \$75.00 per thousand copies.

The Social Service Commission has sent a copy to every preacher of the Reformed Church. It would be a splendid investment on the part of local missionary societies to provide copies enough to place one in every home of their congregations. They can be secured by addressing the Federal Council of Churches, 105 East 22nd Street, New York City, or through our office. We should appreciate knowing how many of our churches may respond to this challenge.

CONFERENCE SONG

Young People's Christian Conference of Northern California

Tune: "Higher Ground"

By JAMES K. STINCHCOMB

1. Here we have gathered once again
With prayers in hearts for Christian
men,
God use us all on land and sea,
To bring this world to victory.

CHORUS:

Lord, search our hearts and help us
find
That priceless gift—a Christ-like mind,
So, lead us out in service free,
To find our all in all with Thee.

2. Christ, hold us firm and have us see
The task that ours must ever be,
No more our wills but Thine always
Give Thou the mind for this, we pray.

CHORUS:

Along the shore and 'neath the trees,
Made firm in victory that frees.
We catch the glint of morning sun
Girded for work that's just begun.

3. Our eager hearts and willing hands
Will serve Thee well in all the lands;
But if at home our work's to be,
None wilt thou find more glad than we.

CHORUS:

So, stir our hearts and sound Thy call
We'll bear Thy truth to one and all.
Renew our faith and help us ask
That each of our youth find his task.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

CONVOY TRAVELING

By Grace Walborn Snyder

CONVOY traveling up the river Yuen
Provides endurance test for any man
With its lying, vying, river-plying,
When boats advance a slow day's going,
Then anchor, four hundred masts together,
Where motley boatmen, freed from rowing,
Opium smoke and drowse the hours at tether:
Boat guests eat and sleep, fume and fret
That there's no sound of starting yet,
Rumor scouting,
Daily doubting
That 'tomorrow' they will go.

But suddenly a morrow dawns
When bugles blow at break of day:
Four hundred boats' men, wakened fully,
Begin shouting, clouting, river-bouting
For better place in moving line;
Oaths and orders din the air,
Poles are pushed and plied everywhere:
Boat guests sit and read, knit or write
From morn until an early night
Hourly finding less amusing
Conditions so confusing
In these days of convoy travel.

But even convoy going up a river
Doesn't last forever and forever.

SO THIS IS SHENCHOW!

IT was the morning of October sixth when our party of four low-roofed cargo-boats sighted Shenchow. I had just packed and closed my suitcases when a Chinese at the front of the boat called out, "High Moo Sz! High Moo Sz!" I quickly responded to my name, crawled out of my boat, for the low, curved, bamboo roof would not permit a more dignified form of exit, stood out on front deck, and looked in the direction which my Chinese friend indicated. There, on shore, were Miss Sellemeyer and Miss Flatter, welcoming us into Shenchow, the one

swinging a Chinese umbrella and the other waving a white handkerchief. Our boats moved slowly on, the ladies on shore keeping pace with us. Soon we were at Customs, where Dr. Ankeney and Mr. Heffelfinger were waiting to help us. Here were hearty handshakes, anxious inquiries, especially about Mr. Beck and Miss Weil, who were in the hands of the bandits, and a general exchange of experiences. Customs passed, our boats moved on to what might be called the front gate or main river-front of Shenchow. We disembarked, and Dr. Ankeney and Mr.

Heffelfinger helped with our baggage and freight, a long, tedious task, lasting all day and part of the next. While one of the men remained behind to superintend the baggage coolies, the rest of us went up a narrow, slippery path through a narrow, paved street to our respective homes. Occasionally, we met one of our Chinese church members, who would bow and say, "Ping An," *i. e.*, "Peace." Arriving at home—my! those homes looked good to us. Beautiful, green lawns with stone walks and bordering flower-beds, and, inside the homes, servants to move our luggage, unpack our freight, and prepare our dinners. These things soon made up for the sixteen cramped days we spent in the small river-boats. I think I have described enough to show that our first impression of Shenchow was its *homelikeness*. The friendly welcome of Chinese and fellow-missionaries alike drove out any lonesomeness or homesickness we may have had. To arrive at Shenchow is just like getting back to the old homestead

on the farm, where the kind folks come way out in the lane to meet you.—So this is Shenchow! Why, it's home.

A few days here, and a second impression revealed itself: Shenchow is very *interesting*. There are the old, abandoned Examination Hall, the market-place, the magistrate's yamen, the police-station, two jails, many temples, the wood-oil factory, and the Dragon-head Well. There is also an interesting story for which Shenchow is widely known. Once upon a time, a man and his wife were living in Shenchow. The wife, having found another lover, became untrue to her husband, and ran away. The husband, to bring her to repentance, feigned death and had his friends enclose him in a coffin. Soon, the wife returned to the house of her "dead" husband, bringing her lover with her. The husband, observing the two from his hiding place, suddenly raised the coffin-lid and jumped forth, frightening the poor woman almost to death. Thus did he wreak vengeance.



AT FEAST GIVEN AT SHENCHOW, CHINA, IN HONOR OF FOUR EVANGELISTS
(STANDING IN CENTER)

Chinese sitting are military officials, all Christian except one. Dr. William Ankeney, sitting near center and Prof. Karl Beck, standing in rear.

But most interesting of all are the shops. Here, right before your eyes, you can see fire-crackers being rolled, furniture being made, clothes being sewed, meat being chopped, cakes being baked, cotton being boiled, baskets being woven, coffins being made from logs, stockings being knitted by means of the home knitting machine formerly advertised in the States, noodles being cut, opium being prepared and smoked, paper images being made, fortunes being told, letters being written to order, scroll shops, lantern shops, grain shops, paper stores, book stores, coppersmiths, silversmiths, goldsmiths, wood-workers' shops, printing shops, weaving shops, tobacco shops, blacksmith shops, tea houses, wine shops, and even the Standard Oil shop.—So this is Shenchow! Well, it certainly is interesting.

A third impression of Shenchow is its *beauty*. There is the beautiful Yuen River, with its dark-green waters, about one-sixth of a mile wide. There are the temples, surrounded by trees, and even the pagodas with tree branches growing from their very tips. There are mountains in the distance, whose tops in winter are covered with snow. There are nearer hills terraced with rice paddies. Occasionally, a field is beautified by a quaint, old water-driven grist-mill. The vegetable gardens of the Chinese are refreshing to the eye, so well weeded and well kept are they. And the flowers!—the chrysanthemums in fall are a glorious sight, and we have violets in December and January. Then, too, there is the city wall, overgrown with moss and lichens, and climbing vines and flowers.—So this is Shenchow! How beautiful it is.

Another set of impressions, and Shenchow takes on a different aspect, one that is very *pathetic*. There are the tattered beggars on the streets. There are the "hard"-looking soldiers, who, every now and then, extort thousands of dollars from the citizens; who quarter right in the homes of the people, and who, on leaving the city, seize every available boat and impress hundreds of humble burden-carriers, taking them from their poverty-stricken families and hastening them down-river. There are the under-nourished children, with thin, mature faces. There are the sick, suffering with trachoma, or ulcers, or leprosy, and in summer suffering with cholera. There are the opium dens, three hundred of them in Shenchow, with about six thousand addicts. Shenchow is indeed pathetic.

And now, amongst these impressions, or rather because of them, there arises in me a sense of responsibility, a feeling that Shenchow is slowly becoming a part of me, and I a part of it. Shenchow is *mine*. It is mine to labor for and suffer for, mine to speak for and pray for, mine to uplift and improve, mine to make friends in, to scatter sunshine and cheer in, to give comfort, encouragement, and morale in; mine to save souls and build the Kingdom in. Shenchow is mine.

And yet, it is not merely mine. Shenchow is *God's*—to lift and bear, to lead and direct, to manage and control, and bless and save in a way that every missionary in every land so anxiously prays.

Yes, this is Shenchow. It is *home-like*, *beautiful*, *interesting*, and *pathetic*; it is *mine*, it is *God's*. Not only that, dear friend: Shenchow is *YOURS*.

THEOPHILUS F. HILGEMAN.

THE SOIL A FACTOR IN MISSIONS

AFTER our missionaries withdrew from Yochow, Rev. Chester B. Alspach was invited to teach in the College of Agriculture and Forestry at Nanking, where there was a very urgent need of a teacher in the course in Animal Husbandry. This invitation from the Dean of the University was a tribute to the ability of our missionary, and his acceptance a proof of his willingness to

help in every time of need. Dr. John H. Reisner, has written the Secretary of our Board of Foreign Missions, a letter of thanks, in which he makes this significant statement: "I think everybody is beginning to realize more and more clearly, that the weakest link in the chain of Christian work in China is the rural church, and that the Christian program of activities should include a place for rural

services looking to the improvement and enrichment of rural life in the same way and on the same basis as we now consider educational and medical work."

That we may all get a clearer impression of the great value of the soil as a factor in the moral and spiritual welfare of a people we take the liberty of reprinting an article by Dr. Reisner in the *Chinese Recorder* on "Revaluating the Rural Church:"

"In producing food, man becomes in a very real sense a co-operator with God. No single economic process is so vital to the welfare of mankind. It transcends all others in importance to the human race. On it the wealth and prosperity of people everywhere depend. The number of non-food producers that can be released for all other activities is conditioned by the surplus of food production. This same surplus predicates all culture. All services are in the final analysis paid for by products of the soil. This process of food production, however, has become so commercialized, so complicated by economic, scientific, comic and pseudo-presentations of its many phases and relationships—to say nothing of its relegation to an inferior place in the mind of man, even of the farmer by the subtle influences of the superiority complex of the non-food producers—that its religious significance for the most part has become dimmed if not in many places entirely obscured.

"The promised land of Israel was described by an inspired mind as 'a land of hills and valleys and drinketh water of the rain of heaven, a land which Jehovah thy God careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.' Moreover, 'the earth is the Lord's and the fullness thereof,' a statement as correct as its religious significance is little comprehended in the bustle and hustle of the twentieth century.

"If, as generally accepted, religion has to do with man's relation to God, then agriculture—the cultivation of the fields—is basically religious. When I prepare the soil for planting, I am conscious that God is manifest in the soil; when I plant the seed, I know that God is in the seed:

when the sun shines on the soil to warm it, and on the plant to provide it with energy, I am conscious of the workings of the laws of God. The crop that grows, the soil that feeds the crops, are manifestations of God and of His love and provision for the needs of mankind. These processes of production, planting, cultivating, harvesting, which are commonly and almost only thought of as economic processes, are of great religious significance and may be made vital, spiritual influences.

"In the past, missionary work in addition to evangelism has included chiefly healing and teaching, medical work and education, because these were two forms of service in which Christ most commonly engaged and which had been most highly developed as essential parts of the western Christian culture on which missionary work consciously or unconsciously has been projected. But *Christ also fed the multitudes*; it was the disciples who were willing to send the people away hungry.

"The time is long overdue when any form of service, that will help the farmers make the best use of God's creation, including the improvement of agriculture and the enrichment of rural life shall be placed on an equal footing with medical, educational or other forms of mission work in China—and indeed everywhere. Furthermore, if the rural Christian church in China is ever to become a serving church in imitation of the love and life of Christ who came that man might have more abundant life the improvement of rural life and agriculture must be taken into account. The individual—preacher, teacher, layman, missionary or whoever the server may be—who can help a farmer to secure better seeds, to control the insects and diseases which reduce his crops, to control diseases which carry off his cattle, his pigs, or his poultry or help him to get better credit facilities that will protect his home from the unscrupulous money lender, is doing a Christian service that must rank with any other service, no matter how much more 'cultured' or 'traditional' may be its background.

"Man comes to know God largely

through his own experience. A cultured man, if he is a Christian, may draw upon the records of the experiences of past generations; but to the uncultured and unlettered this is not altogether so. Yet the latter is none the less religious, and the fount of his religious life is the same. The farmer is a producer of food, a toiler of the soil, a dependent upon the free gifts of God in the sunshine and the rain, in the soil and in life, and over these he holds control only as he has come to understand their manifestations through his own experience, projected on the experience of the generations which have preceded him. Moreover, only through an understanding of these manifestations of God in his little world—new manifestations of which are disclosed constantly by science, the search after truth, the search after God, if you will—can he hope to gain control of his environment and use for his own good and for the good of mankind the bounteous provisions God has bestowed upon him. In other words, improved seeds, the control of insects and diseases, the use of new fertilizers, co-operative efforts to secure honest and protecting credits can be made to teach the farmer of the God that loves him—in contradistinction to myriads of unappeased spirits with which his life is now beset. These experiences he can understand because they are of the very essence of his daily life. He, too, can comprehend in love, and in spirit, if not in more intellectual ways, that Jehovah, indeed, careth for the land and that His eyes are upon it always.

FROM A HEART IN JAPAN TO A HEART IN AMERICA

(Here is a real treat for our readers Seldom do the missionaries write in so genuinely human a style as this letter from the facile pen of Mrs. Christopher Noss, of Wakamatsu, Japan. Let us hope more such will follow.)

March 2, 1927.

Dearest Aggie:—

Well, here we are back in our old home among the mountains of Aizu. They are all here, too, praise-be—those mountains. Whichever way I look from this old playroom window, there they stand, a continual inspiration and a challenge, above and beyond the low-roofed

“What then shall be our attitude to the Christian rural church in China? Shall it be largely an exotic institution, or shall it be allowed to find expression for its own personality and individuality, in a rural environment, in rural forms of service, prompted by the same spiritual dynamic that makes religion real and makes us conscious co-operators with God—even to the production of food. To this end, I would propose the following suggestions as a basis for the reevaluation of rural work in the Christian program for China:

“1. That the rural Church be magnified.

“2. That all rural workers, preachers and teachers be encouraged to secure such specialized rural training as is or may be made available.

“3. That all rural preachers and teachers be encouraged to engage in such forms of service as will bring about improvements in agriculture and rural life.

“4. That such forms of service be considered on a par with educational, medical, and evangelistic activities.

“5. That a careful study be made of the China field to indicate how personnel, institutions, funds, equipment including land, can be used or realigned to provide training that will help prospective Christian workers to a knowledge of the methods of improving country life, and to show the religious significance of rural productive factors and processes, as an aid to a knowledge of God, and to the interpretation and application and an experience of the Gospel of Jesus Christ.”

thatched houses, the rice fields and the red tiles of the garrison.

Spring is here, by the calendar, but the weather man must be illiterate, for the whole town is enveloped in snow, and it is still falling. What an old flatterer snow is anyway! There isn't a dingy building in sight this morning, nor a muddy gutter, nor a back-yard clutter

tered with the accumulated rubbish of years. The Magic Mantle is sure to melt away within the month, however. Then we'll don our rubber boots and wade chocolate-colored mud for another month, and finally appreciate the hard, dry roads of May and June.

Since our return from furlough last November, we have been rejoicing in the renewal of old associations—as well as in the forming of new ones. It's *getting home* to live in this house, which the older children know and love, and in which most of my brood spent their babyhood. The improvements which the Nugents made during their sojourn here—such as attractive wall papers, a big kitchen window, and a *real* bathroom, together with additional equipment accumulated during furlough-year through the generosity of friends, make the place more comfortable and inviting than ever. With a vacuum cleaner and an electric washer we've no excuse for not keeping clean. And for wealth—imagine us owning a victrola, a piano and a radio! We are "struck with a dumb by our splendid!" The victrola was a gift from Professor Honda, of Sendai, in return for the correction of an English book that Mynheer did for him. You know the history of Alice-Stahr-and-the-Noss piano.

The radio is a recent gift from the David Millers, of Allentown. It was set up only a week ago, and the very first evening we heard children in Osaka celebrating the arrival of dolls from America. Later in the evening we got "Cavalleria Rusticana," from Tokyo. All the music was clear, with very little static. Mynheer kept saying, "Isn't it a miracle?" And Mrs. Nugent, hearing radio for the first time, was truly thrilled.

The next day our servants told us that some of the Japanese in the neighborhood were inquiring why the Nosses had their *clothes wire* hung so high! We're going to have one evening a week to invite these and other neighbors in to hear the music and, maybe, eat a doughnut. Music and sweets are good "bait" in missionary work, but, believe me, they don't get very far without a lot of "follow-up." We can get a crowd at our home

almost any time to sing and spend a social evening, but when it comes to attending church services, these same folks are wondrous shy. But that is to be expected, and we hope they get at least a few crumbs of Christianity on social occasions.

Every Friday afternoon we entertain a group of boys of high school age with songs and games and tea, and a similar group of girls comes Wednesdays for English and singing. These girls constitute our choir at Sunday morning church services. Japanese girls love to sing, and I believe that Christian hymns are doing more to evangelize Japan just now than any other one agency. Without this conviction, and the enthusiasm of the girls, I confess that this everlasting teaching of hymn-singing would become bore-some.

Now that the family has dwindled to only five around the table (Willard being in Lancaster and the girls at Kobe-Canadian Academy), and my "private school" has only two pupils, with Richard and his blocks a daily visitor, to be sure—I find some welcome hours for reading, writing, making calls, and increasing my pitiful allowance of Japanese words. Nouns are easy to accumulate, but verbs are elusive. Hitherto I have tried to convey their meanings largely by acting them out, but with my increase in age and *avoidupois* I fear this can no longer be done with dignity and grace! When Mynheer calls with me, or a "Bible woman," I let them worry about the verbs.

We called on the family of the ex-Mayor not long ago, because the eldest daughter is sick with a disease of the bones. Her bedroom is supposedly one of the best type, but it seemed dreary enough. The bed was a heavy comfort on the straw-matted floor. The heat, if there was any, came from a box of ashes with charcoals burning on top, and there was no light except what crept in through a small piece of glass set in the paper wall near the floor. But the girl was cheerful! She seemed very glad to have the American picture magazines that we brought along.

Speaking of "follow-up" work, Myn-

heer and a Japanese layman had an adventurous trip in the interest of "news-paper evangelism" visiting a poor fellow in a remote corner who needed encouragement. They went by train as far as they could, then had a twelve-mile hike on slippery mountain roads where avalanches are in order. I truly was glad to see them returning. When I was putting David to bed that night, he said, "Mother, Father goes around telling people about Jesus. Won't they do to him what they did to Jesus? You know what happened to Jesus." I assured him there was no such danger in civilized

Japan, but I thought he paid a nice tribute to his Daddy!

The season of hibernation in Aizu is nearly over. Pussy willows are out, but they need their fur coats. Christopher and David have begun to fly their kites, which means a raid on my cold cream jar, for they can't manage kite strings with their mittens on.

I like to think of spring along the Conestoga these days, too. At the rate at which science is annihilating space, maybe I'll see it from here some day.

Yours, with heart's love,

CAROL.

CHINA'S NATION-WIDE BIBLE CAMPAIGN

George T. Davis

IT is a peculiarly appropriate providence that just now—when China is being torn by civil strife, and when anti-Christian and anti-foreign propaganda are being promoted by students and political factions—that there should be inaugurated a nation-wide campaign for the distribution of New Testaments.

Contrary to the general impression abroad, the great mass of the people of China, and especially those in the country districts, are still quite friendly to the missionary and foreigner. How long this condition will continue, no one can tell. Moreover, probably never before in the history of missions in this land have the people been so receptive to new ideas as at the present moment. It is a time of upheaval and of transition, and also a time of great opportunity.

About two years ago the plan of a nation-wide distribution of neat pocket copies of the New Testament was broached to the Secretaries of the Bible Societies in China. They referred the matter to the missionaries. A letter was sent out to more than 5000 missionaries asking for their judgment on the plan, and if favorable, how many copies they could wisely and carefully use in their district. The project was heartily endorsed by the missionaries, and requests were received for more than 600,000 Testaments.

In the meantime funds have been con-

tributed—and quite apart from the regular work of the Bible Societies—for printing some 700,000 copies of the pocket Testaments. As the simultaneous distribution was about to begin, a second letter was sent to the missionaries which will probably bring the number of applications for the Testaments nearly or quite up to the million mark.

The aim of the movement is to use the gift of the Book, and the subsequent reading of the Word, to lead multitudes into the Light; and to promote the systematic reading of the Bible among those who are already professing Christians.

But the nation-wide presentation of New Testaments is only a part of the ultimate object of the campaign. The chief aim of the movement is to help in bringing to pass a real revival, an outpouring of the Holy Spirit, a great spiritual awakening.

The letter that is now going out to the missionary body is primarily an appeal for united prayer for revival in China. It is suggested that not only the missionaries, but the Chinese Christians also should spend a few minutes daily, in the morning if possible, "in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the Church; for the spread of the Word of God; and for a great ingathering of

souls into the Kingdom." It is hoped also that many thousands in other lands will unite in praying for revival in China; and for the blessing of God upon the nation-wide distribution of His Own Word.

The three Bible Societies operating throughout China are co-operating heartily in this nation-wide effort. Rev. G. W. Sheppard, secretary of the British and Foreign Bible Society; Rev. G. Carleton Lacy, Secretary of the American Bible Society, and Mr. Walter Milward, Secretary of the National Bible Society of Scotland, are speeding up the printing and binding of the Testaments; and the Societies are bearing all transportation charges of sending the Books to the missionaries.

"There is a wonderful spirit of inquiry abroad in China just now," was the statement made to me by Mrs. Herbert Hudson Taylor, the daughter-in-law of the late Dr. J. Hudson Taylor, the Founder of the China Inland Mission.

Who can tell whether all this ferment and upheaval and unrest may not be a providential breaking up of fallow ground in preparation for showers of

divine blessing? Surely the placing of 700,000 or 1,000,000 copies of the New Testament in Chinese homes and hearts at the hands of consecrated missionaries and Chinese workers, cannot fail to be a powerful factor in bringing to pass a great spiritual awakening.

David declared that they that tarried by the "stuff" should share alike with those that went to the battle. It may not be possible for those who read these lines to come to China to help in giving out the Testaments and winning souls; but right in your own room by means of earnest intercessory prayer, you can have a very vital and glorious share in the distribution of the Books, and in leading multitudes into the Light.

Will you not join with thousands in China in spending a few minutes daily "in intercession for an outpouring of the Holy Spirit upon the missionaries, pastors, evangelists, Bible women, and all Christians; for the cleansing and quickening of the Church; for the spread of the Word of God; and for a great ingathering of souls into the Kingdom?" Shanghai, China.

A LIBRARY THAT WAS OPENED ONE DAY AND EMPTIED THE NEXT

WE looked over our own library the other day and said that if we had a bookcase we believed we could fill at least a shelf of readable books for the boys. The bookcase with its shelf of books was prepared on Monday and an announcement was made that a library was started and books ready for distribution. It was a new thing, no library hours were posted, no one knew just how to proceed, and Monday passed without any rush upon the books.

Tuesday I carried into my reading class a simple, little book on "Insect Life," and showing a few colored pictures of butterflies, asked who wanted the book. There were many applicants, for this class has an appointed gardener who under a wire covering is growing radishes from sections of the tuber in saucers of water, and their interest in things about them has been greatly stimulated by Miss King.

Encouraged by this demonstration, at noon I sauntered into Fifth Form with "Tales from Shakespeare" and "Les Miserables" and was nearly mobbed. To satisfy the most insistent I hastily brought a good "Life of Lincoln" and some advanced Murche "Science Readers" and books of travel. Further encouraged I dropped into Third Form holding up "Uncle Tom's Cabin" and "Famous Stories Every Child Should Read" with a few travel books tucked under my arm. Third Form which is second year High School is a lusty form not so gentle in manners as they would be if they were not sitting on top of one another and writing on their knees. This proximity is the cause of altercations. However, they moved en masse for the books and again I was forced to scour our own library to meet the demand.

I dared not enter Fourth Form for my

(Continued on Page 232)

PRINCES AND REFUGEES IN THE SAME CLASS

Rev. Calvin K. Staudt

THE student body in the American School for Boys, Baghdad, is one of the most interesting in the world. Every boy has a unique history and a fascinating background. It is impossible, in a short article, to tell about each one of the 250 boys who are in our school. Let me, therefore, select just a single class—the Third Class in the Primary School which, in many ways, is the most typical though by no means exceptional; for in all the ten classes of the school there is a mixture of races, religions and social levels.

Let me draw attention first to Abdullah Mohammed Hussein Quilabash, who is a Nawab, that is, a prince. Though only twelve years of age he is most stately in his appearance and seems proud of his ancestry. And why should he not be proud, for royal blood is flowing through his veins. He is also an Afghan, a fact which I did not know until the other day; but which I learned, to my surprise, when I had the rare privilege of meeting his father and drinking coffee with him.

The father of Abdullah is political attachè to the High Commissioner in Baghdad and it was here where I had a most delightful and satisfactory visit with this Afghan prince. When I was conducted into his presence I immediately realized that he is a prince from head to foot. He wore a large turban on his head, his body was strongly built and his face showed that he could be a powerful ruler. But the thing that struck me most forcibly as I left that room, was the fact that he is an Afghan. For a moment I was puzzled: I could scarcely make myself believe that we had in our school sons of Afghan princes. We have two—a close relative of Abdullah is in the High School. Afghanistan is a forbidden land—bidden to the foreigner, and forbidden to the missionary. Notwithstanding, we are educating two Shia princes from this forbidden land.

Mohammed Naki is another boy in the Third Class of the Primary School who comes from a princely family and who has the title of Nawab. Racially he is

Anglo-Indian, though one is scarcely able to notice this racial mixture in him. He has an older brother in the High School who is, however, very conspicuous among the boys, because of his brilliant red hair. Both of these boys are very earnest students; they are quiet, obedient, studious and ambitious for an education.

The Nawab family to whom these brothers belong was at, one time, a ruling family in India. They were forced out of India and are now living quietly in Baghdad, where they are receiving a subsidy from the British government. Altogether, we have in the American School



ABDULLAH MOHAMMED HUSSEIN
QUILABASH



MOHAMMED NAKI

for Boys six Nawabs or princes and we are very happy to know that the education of these Nawabs has been entrusted to us. They are brought to school by servants and some of these are colored slaves. All those who are in the High School are also members of the Brotherhood and attend the meetings regularly.

The name of another Nawab in this class is Ali Nasir. Ali is rather handsome and looks very fine in his newly tailored suit. He is alert, stands like a soldier, and is very pleasing in his manners. He has brilliancy of mind and in his face is written strength of character. Potential powers are in him and our school may do wonders for him. He has in him what one might call "American pep." His parents are dead.

Moreover, we have a prince also from the Hedjaz. Muamma Hussein is from Mecca and of the family of King Hussein, the former king of the Hedjaz. He and his mother came to Baghdad with King Ali, who is the son of Hussein and who for a time also ruled over the Hedjaz, but was compelled to flee when Ibn Saud took Mecca. Muamma is a member of the household of King Ali and

on our enrollment cards his address is Beit Melik Ali. As far as I know we are the only Mission School which has enrolled a member of the royal family of Hussein. Mecca is the holy city of the Moslems and no Christian is allowed to enter Mecca. Death is the penalty for him who would dare. And yet, in Baghdad, in an American Mission School there is a student from Mecca—a student from the household of a king.

Muamma Hussein is fifteen years of age and is the tallest boy in the class. He is very quiet, has most gracious manners, always appears neat and dignified and is most respectful to his teachers. He mingles freely with the other boys in the school and yet he always keeps a certain reserve. He does not seem to mind to sit with boys who are smaller than he is. Indeed, for his English lessons he has to go down to the lowest class in school where there are very small boys, boys who are only six or seven years of age. Realizing that the Hedjaz gave him very little opportunity for an education he now grasps the opportunities in Baghdad with avidity. His family wants him to be



ALI NASIR

educated and he is desirous for it and is willing to pay the price for it.

In the same class sits also the son of the present Prime Minister, Jafar Pasha al Askari. Ziyad, the son, has studied a year in England and knows much more English than Arabic. He is not more than eight years old and is one of the smallest boys in the class. Jafar Pasha was Prime Minister when I came to Iraq and later on was the Iraq representative in London. When the new Parliament met King Feisal failed to find a leader in Baghdad who could command a majority in Parliament. He sent, therefore, for Jafar Pasha, who after his arrival created a Cabinet. Jafar Pasha is one of Iraq's strongest and best men, and it is a great satisfaction to know that he is one of the friends of our school. Calling upon him on his return from London, I found that he was greatly interested in our school, and he asked the privilege of visiting the school, saying, "I want to know more about your school so that I can defend it if the occasion ever arises." He came, visited all the classes and was so much pleased with our work that a few weeks later he asked us to admit his son.

Sitting in the same seat with Ziyad is the son of Dr. Kani Beg, a Turk, whose



ZIYAD, SON OF PRIME MINISTER OF IRAQ

mother is a graduate of the College for Women in Constantinople. Near by is Naji Hajj Taha whose father had made a pilgrimage to Mecca and who is the leading rug dealer in Baghdad.



THIRD CLASS OF THE PRIMARY SCHOOL, BAGHDAD

Over against this group of favored boys is another group, in the class, who represent much lower levels in the social structure. For example, there is an Armenian refugee from the Near East Relief Orphanage in Tabriz, Persia. His name is Armenak Mantazakian. The boy has little to fall back upon except a strong body, a brilliant mind and a long name; but with these he is ready to cope with the more favored students in his class. And there are a few others of this type.

The whole make-up of the class is paradoxical. With the sons of Moslem

princes and the sons of rich Moslem merchants sits the son of a teacher in the Mission School, a son of our Mission colporteur, a son of the representative of the British and Foreign Bible Society in Baghdad. Moslems, Jews, Christians of all sorts, the sons of the advocates of Mohammedanism and the sons of the promoters of Christianity, the princes and refugees—all are in one class, studying together, learning to love one another and are being taught each day something of Christ. This is the type of missionary work that is being done in Baghdad.

COMMENTS ON THE SITUATION IN CHINA

DUE allowance must be given to wartime propaganda elements within China, who are only too anxious to raise any "anti" cry in order to incite and unite Chinese public opinion. These elements are "anti-religious," "anti-Christian" and "anti-foreign." That there is a very definite communistic trend in some Chinese leaderships is undeniable, though there are indications that other Chinese leaders, realizing the detrimental effect of communism, are making efforts to throw it off. It is unthinkable, the Board believes, that Christians should refuse to render all possible assistance to China in this hour. Christianity has never faltered in such times.

* * *

Dr. David Z. T. Yui, chairman of the National Christian Council of China, at its annual meeting in October, 1926, said:

"Christianity is not a luxury which we can have and enjoy in times of peace and prosperity, but which we have to give up for other necessities when fate is turning against us. We firmly believe that Christianity does possess a moral and spiritual

power capable of saving and regenerating individual and national life at all times and under all circumstances. It offers the very curative and recuperative power which is desperately needed at this hour. The troubles in China today are sounding to the Christian movement a call to duty."

* * *

A prominent Presbyterian educational missionary who has been in China since 1898 says: "If it was ever clear that we should stick to our tasks in loving sympathy for the people for whom we have given our lives it is now. Through the dark days before us, the real spirit of Christianity will shine brighter than it has ever shone before and when the crisis has passed, the people will realize it as they have never done before. The heart of the people is sound. The masses are not anti-foreign, nor are they anti-Christian. They are under outside influences at present, which taking advantage of the intense spirit of nationalism which has arisen in the race are fomenting an attitude which is not natural to the people and which in its time will die a natural death."

BOARD OF FOREIGN MISSIONS

Comparative Statement for the Month of March

	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$9,412.45	\$3,434.50	\$12,846.95	\$10,749.35	\$27,416.00	\$38,165.35	\$25,318.40	
Ohio	3,765.71	1,992.93	5,758.64	5,616.89	8,738.93	14,355.82	8,597.18	
Northwest	939.65	883.22	1,822.87	386.96	2,902.22	3,289.18	1,466.31	
Pittsburgh	2,820.04	1,208.70	4,028.74	2,613.28	3,715.09	6,328.37	2,299.63	
Potomac	4,047.42	868.16	4,915.58	4,063.03	8,213.94	12,276.97	7,361.39	
Mid-West	2,199.58	229.82	2,429.40	2,074.61	1,841.82	3,916.43	1,487.03	
German of East.	240.00	391.41	631.41	964.35	3,989.55	4,953.90	4,322.49	
W. M. S. G. S.		6,685.52	6,685.52		5,691.84	5,691.84		\$993.68
Miscellaneous		134.10	134.10		85.25	85.25		48.85
Annuit Bonds					3,300.00	3,300.00		3,300.00
Bequests		965.00	965.00		5,400.00	5,400.00		4,435.00
Totals	\$23,424.85	\$16,793.36	\$40,218.21	\$26,468.47	\$71,294.64	\$97,763.11	\$58,587.43	\$1,042.53
					Net Increase		\$57,544.90	

FOR YOUNG PEOPLE

Alliene S. DeChant

"Yes, they're nice," she said, "but they don't have much fun. They're all trying to be something they're not, and that's hard work."

"SERVICE" SCORNERS OF SHAM

THEY were atop the Matterhorn, Richard Halliburton, author of "The Royal Road to Romance" and his Princeton pal, Irvine. "With all of Switzerland stretched out before us, the terrors of the climb were forgotten. The abyss beneath us, the bewildering panorama about us, cast a spell that awed me to silence. I began to believe it awed Irvine, too, for I saw him clasp his hands and look out over the six thousand feet chasm with an expression that assured me he was in tune with the Infinite. 'Oh, Dick,' he whispered. . . . Breathlessly, tremblingly, I listened. 'At last,' he continued in a far-away voice, 'after talking about it and dreaming about it all these years, at last I can actually spit a mile!'" And then, the irresistible author adds, "Only the guides restrained me from pushing him off."

'Tis their sincerity that appeals most to me—the sincerity of our youth who come by the hundreds to our summer Missionary conferences. How they scorn sham! How real they are in their "At last I can spit a mile!" reactions! And how they hunger to be of efficient service in International Brotherhood!

It is with a feeling of mingled sacredness and "I-want-you-to-know-ness" therefore, that I here share with you these excerpts from letters written by my "service" scornors of sham:

"Today college opened," writes a jolly Junior. "You have so often said to me and others that the greatest joy can be found in Kingdom service and I am preparing myself now to try to arrive at that ideal. Since I told you I was so anxious to enter His service I have had many trying times convincing myself that that should be my life-work, but each day after I have tested all the other professions, I cannot get away from that still, small voice, "Follow Me." I am hoping that God will open for me the book in which I shall read my real life-service

and reap my reward from the happiness in the work."

"I know what it is to receive some of the 'bumps' you talked about at Hood Conference," fesses up a nurse in training in a New York hospital. "Some of them are pretty difficult to see through, but I know I am becoming stronger on their account."

"We are studying 'Shepard of Aintab' in our Guild," writes a Conference prospect, "and I think it's the most interesting book I ever read. The night we received our books I went home and started to read, and I got so absorbed in Dr. Shepard's work in the hospital that I was still reading when Mother finally said I should go to bed as it was after one o'clock. I finished the book the next day, though," she adds.

"See where our missionaries were set free in China," writes a Mission Band leader. "I was so glad to hear it, I told my Mission Band about it, and asked them to bow their heads and have silent prayer for their safety. It was too adorable for words to see their little heads bowed and their lips moving in prayer."

"Since nursing is going to be my life work and I think I will be able to *help humanity* just a wee bit, I thought you would like to know about it," says another Conference girl who has entered training at a Polyclinic hospital.

"Sarah—and I are both on the Missionary committee—" writes still another real-ist, "and we are going to arrange for five-minute talks on Missions at every Sunday evening prayer meeting. Expect to use my Foreign Missions Handbook and Pen Pictures quite frequently." And then she adds,

"Aren't Missions Interesting?"

Come, REAL you, to Catawba, to Hood, to Kiski, to Heidelberg, to Indianapolis, to Mission House, to Ursinus, to Franklin and Marshall and SEE.

WHY I NEVER THOUGHT OF THAT!

To send accredited delegates to conferences costs money, and so we conference folks of 1926 submit to you, our tested "Why! I Never Thought of That!" recipes for money-making. The ingredients are as follows:

Stereopticon lectures (29 available from Dr. A. V. Casselman, Schaff Bldg., Philadelphia.)

Magician.

Home Talent Plays.

Trip Around the World (each home representing a different nation, customs, refreshments—trip tickets sold).

Festivals — "Chinese Ginger," "Joy from Japan," "International Night"—Music.

Dinners: Sauer Kraut, Noodle or vegetable

soup, Chicken and waffle, Tureen or covered dish supper, Chicken pot pie, Cafeteria lunch.

Parties and Socials: Topsy Turvy, Martha Washington, Hallowe'en, Indoor Circus, Country Fair, Taffy Pull, Valentine, Ice-cream, Strawberry, Birthday, Age, Poverty Socials.

Bazaars: Japanese—Get material from Mrs. S. Yasui, 425 W. 214th St., N. Y. C., Mention Miss Helen Shuster, Wilkinsburg, Pa., as reference.

Sales: Dollar, Three Cent, Rummage, Parcel Post, Bake, Doughnuts, Candy, Metal sponges, Stain remover, Initialed paper napkins, Perfumes and powders, Silk underwear, Jello, Extracts, Dolls (made of men's or children's socks, of cotton, china dolls dressed in crepe paper), Crepe paper flowers, "O! Thousand Face" boxes of candy.

DO YOU KNOW THAT

Of these young folks, seven are from St. John's Church, Johnstown, Pa., the Rev. A. B. Bauman, D. D., pastor, and cared enough about Kiski Conferencing, last year, to earn their way?

Here they are, with their trays and water pitchers: Jane Trefts, Mabel Weigle, "Sandy" McCall, Virginia Schuler, Frances Witt (seated, left to

right). Robert Margart, Joseph Kraft, Dennie St. Clair, Charles Pierce and Richard Kraft (standing, left to right). Charles Pierce, a student at Kiskiminetas Academy, and member of one of our Pittsburgh Reformed churches, was an outstanding delegate. Not only was he vitally interested in class work, but he also helped not a little in a music way.



The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

THE MORNING GLORY

WAS it worth while to paint so fair
Thy every leaf—to vein with faultless art
Each petal, taking the boon light and air
Of summer so to heart?

To bring thy beauty unto perfect flower,
Then, like a passing fragrance or a smile,
Vanish away, beyond recovery's power—
Was it, frail bloom, worth while?

Thy silence answers: "Life was mine!
And I, who pass without regret or grief,
Have cared the more to make my moment fine,
Because it was so brief.

"In its first radiance I have seen
The sun!—why tarry then till comes the night?
I go my way, content that I have been
Part of the morning light!"

Philadelphia.

FLORENCE EARLE COATES.

ONE OF THE ONE HUNDRED

THE occasion was the United Day of Prayer for Missions. The Secretary of the Missionary Federation had written to a New York office for a speaker and the reply had said, "We will send Mrs. C. H. Crooks, a missionary from Siam. We think you will be glad to have her because a community seldom has the opportunity to hear a missionary from Siam." Immediately the inserts in a not quite recent issue of *Asia* came to my mind—"Siamese Spires and Crowns," by Hereford Cowling. The fantastic spires and crowns—the spires on Royal buildings and the crowns on Royal heads—carry us to Aladdin's land instead of a country where the riveting of rails is extending to the very edge of the jungle and where air flights are being made by decree of the King. That Siam is a paradox was confirmed by everything Mrs. Crooks told

us. Gaping lions and ugly giants, fashioned of fragile glass mosaics, guard the entrances to royal buildings and gardens. In strange contrast to these, the reposeful images of the Buddha meet the eye at every turn. In no other land is magnificence and fantasy so combined. In Bangkok alone there are 400 Buddhist temples. In one of these lies the "sleeping Buddha" recumbent in death, an image one hundred and sixty feet long, made of brick overlaid with plaster and gold leaf.

One hundred missionaries of the Presbyterian Church, U. S. A., are working in Siam. The fact that but one mission board is at work in the country adds one more to the many unique situations in that land. In Siam the King is loved by everyone and he loves his subjects and the missionaries. He has been reigning

since November, 1925—is thirty-two, a graduate of Eton and of the Royal Military Academy at Woolwich, England. He has visited the United States. His father was a graduate of Oxford and a distinguished Shakespearean scholar. The Siamese are a people at peace and the King constantly endeavors to keep them so. Radios are forbidden and a watchful eye kept on visitors. This is done to keep out of the country propaganda of every type. The direction of affairs is to issue from the throne instead of toward the throne.

To the tourist and traveler, Siam is alluring, to the missionary a nightmare. Not because of opposition, for there is none—but the legendary mysticism, molded into the fantastic images, has

gripped the people and every Siamese is dominated by fear of family spirits and other spirits. Westerners cannot understand, but the spirit-fear is like a mill stone. Mrs. Crooks, with her twenty years of experience in hospital work, feels that she cannot comprehend the terror and misery of one who is pursued by one of the many spirits of the land.

Dr. and Mrs. Crooks left New York for Siam April 9, after having spent one year in study and hospital work in New York. Mrs. Crooks is particularly gifted in story telling and has partly promised a few animal stories for our Mission Band children. She had hoped to do these before leaving New York, but instead sent the story of "The Romance of Euie Dum," published in this issue.

GINLING COLLEGE

"THE Nanking Incident" has brought that ancient Chinese city and its many Christian institutions into the headlines of the newspapers of the world and into the serious thinking of governments and missionary authorities. What actually happened on March 24 and who was responsible for attacks on foreigners—missionaries, business men and government representatives—is not yet fully understood and, therefore, judgment must be delayed.

The news from China so perplexing and disturbing, if thoughtfully studied, shows great historical events shaping before our eyes. China, the ancient and vast, "has struck her tents and is on the march." Whither, no man knoweth but there is hope as well as danger in times of change. It is a time to pray.

Revolutions—not only a political revolution, a declaration of independence against foreign domination, but social and industrial revolution, revolution in science and education and in literature are in progress. And besides a revolution a civil war to unify a nation that has long showed a preference for "state rights."

Neighbors and friends may wish to help. Sojourners and guests may feel abused by having to withdraw for a time, but China will have to decide her own destiny.

Among those present in Nanking on the day of the "incident" were the faculty and students of the Women's Christian College — Ginling — for which many in America have worked and prayed since before its opening in 1915. Eight mission boards, Smith College, the China Medical Board and the Young Women's Christian Association provide more than two-thirds of the expenses, fees from the students amounting to nearly one-third. Ginling is incorporated under the Regents of the State of New York, thus having the right to grant the A.B. degree to her graduates.

In September, 1923, the college moved to its new campus with 100 students enrolled. The total enrollment in September, 1926, was 152 representing twelve provinces, eleven denominations and all ranks of society.

The faculty of thirty has ten Chinese, two English and eighteen Americans holding degrees from Bryn Mawr, Chicago, Clark, Columbia, Drury, Illinois, Indiana, Michigan, Mount Holyoke, Oberlin, Smith, Wellesley, Western, Wisconsin and Oxford, England.

The college has a campus of forty acres lying between Drum Tower and the west wall of the city in a region of rolling hills, some of which are wooded, and pleasant valleys, offering all the attractions of

open country. From the hillside on the west the whole city can be seen, and outside the city wall in the far distance the Yangtze River. Purple Mountain makes the view glorious—gold in the morning—purple at night.

Three academic buildings form a quadrangle open to the west, facing Purple Mountain; a recitation building, a science hall and a central building which has in it a temporary chapel, a gymnasium, a formal guest hall, a music studio and small rooms for use by student organizations. Four dormitories provide a home for the faculty and students.

The college buildings are in Chinese style carried out consistently in exterior decoration in columns, cornices and roofs, and in a detail of windows, with a restrained use of color. The seven buildings now in use are part of a larger group of fourteen planned for 400 students. The money for the buildings was raised in a campaign for oriental colleges carried on between 1920 and 1923. The present buildings with land and equipment have cost approximately \$435,000 in gold.

Because of disturbed conditions attending revolution the opening of schools has been a problem in many parts of

China, but the new term at Ginling opened February 17 with all the students back except those whose homes were in distant provinces. As the day of battle drew near seven students were called home by fearful parents. They left reluctantly but obeyed as many missionaries have left with reluctance in obedience to consuls and bishops who felt responsible for the lives of their charges.

A student wrote shortly before the Southern army entered Nanking:

"Last Saturday evening the students were going to have a lantern procession, but on account of the unsettled conditions outside, they postponed it indefinitely. In its stead we had a large party in the gymnasium. There were grand marching, folk dancing, class singing and games. Everybody seemed to have enjoyed it much. . . .

"China is very much upset; it is true there are strikes, anti-British feelings, anti-Christian feelings, but these must be as passing side lines along with the main force. At the same time there is a great body of Chinese Christians and non-Christians in China today, working very hard according to the principles of Jesus to bring a better understanding and more



FACULTY AND GRADUATING CLASS (1924) AT GINLING COLLEGE

lasting peace between all the nations of the earth. My brother, T. Z. Koo, is going to America on March 12 to represent China.

"Your prayer is greatly needed now, because we do not know what will happen

to us next. But we put ourselves in the hands of our Heavenly Father and trust him, so we might have peace in our hearts."

*The Federation of Woman's Boards
of Foreign Missions.*

RUSSIA'S WAY

"Walk This Way"—so say Russian emissaries, as they scatter their communistic literature and plant their "cells" in factories, mines, colleges and offices. *Their Way*—let us see where it has led at home. The *New York Times*, April 6th, published the following from Leningrad: "Leningrad is believed to have shattered all records, Russian or foreign, for drunkenness, suicides and murders. During one week recently the record figure of 5124 persons arrested for drunkenness, was reached.

"At the newly established Government institute for the cure of inebriety and the

drug habit, long lines of men, women and even children wait daily for treatment. The waiting list numbers many thousands and extends into June.

"There are seldom fewer than three murders a day. Many of them are committed by juveniles, and the motive often is petty robbery."

Russia's Way meant going back to vodka and beer rather than following the way of restraint adopted as their policy during the World War. Russia would like if America would walk in her way so as to have a companion in misery.

NOTES

Miss Helen Trescher, General Secretary of the Girls' Missionary Guild, spoke to the sixty girls who had come to Derry, Westmoreland County, for the banquet held in connection with the meeting of the Westmoreland Classical Society.

Rev. John C. Horning, Superintendent of Home Missions in the Central West, delivered the address to the Woman's Missionary Society.

* * *

Scarcely a day passes without bringing a request to our president, Mrs. Anewalt, to participate in a missionary program and tell of her observations in our Far East mission fields. Because of overlapping dates she has been able to accept a limited number of engagements for Classical meetings. Among these were Lehigh, Lebanon, Reading, Tohickon, Baltimore-Washington, Maryland, West New York.

* * *

Mrs. Annetta H. Winter is comfortably located in Sendai. She and Richard are living with Miss Aurelia Bolliger and Miss Suess, of Miyagi College.

Mrs. Charles K. Roys, member of the Foreign Mission Board of the Presbyterian Church, accompanied by her daughter and Miss Gertrude Schultz, recently visited our United Mission in Baghdad.

* * *

Rev. and Mrs. J. W. Owen were summoned to Wales by the serious illness of Mrs. Owen's mother. Reverend Owen wrote the excellent article, "God's Dynamic Working in China" on board "The Regina," posting the article at Halifax, so as to reach us in time for this issue of the magazine.

* * *

The Woman's Missionary Society for many years has had close relationships with Ginling College; first through Miss Adelaide Gundlach of the Ginling faculty, later through membership on the general Ginling committee. Mrs. Irene Anewalt is the member, appointed by the Board of Foreign Missions, but always representing the interests of the Woman's Missionary Society in the committee work.

Mrs. Anewalt and Dr. and Mrs. Creitz visited Ginling College while in Nanking. The article entitled, "Ginling College," gives the latest news of conditions there.

* * *

During the last four years a most praiseworthy service has been rendered the College by West New York Classical Society, through the payment of the full salary of a teacher.

* * *

A year or more ago, Mrs. William Allen relinquished the office of Executive Secretary of the Woman's Board of Domestic Missions of the Reformed Church in America. For many years Mrs. Allen was the chairman of Home Mission Literature in the Council of Women for Home Missions; she was also the author of several home mission text books, manuals, pageants. Ill health

necessitated her withdrawal from these fields of endeavor. Recently Miss Ruth Rule was appointed to fill Mrs. Allen's position in the Board of Domestic Missions. Miss Rule is a Kansas woman, but has spent the last five years in Y. W. C. A. work in the Balkan states.

* * *

"156" in the missionary realm is like "57" in the commercial. Not only in the United States, but in foreign lands people speak of "156" and no one asks "156-what?" There are many fine associations with the 11th floor, at 156 Fifth ave., the home of The Council of Women for Home Missions and it was only in the interests of closer association with the Federal Council of Churches that the office was changed to 105 East 22nd street, New York. The change was made May 1st.

GOD'S DYNAMIC WORKING IN CHINA

J. W. Owen

EARTH'S darkest day and earth's brightest day had only one day between. Calvary was followed by the glad Resurrection. Elim with its rest, peace, shade and refreshment was not far removed from Mara with its bitterness and disappointment. "Darkest night shall always come before the dawning. Silver lining shines on God's side of the clouds."

This glorious truth that we are living on the Victory Side of Calvary has been borne home to us of late even in the dark days of *seeming* defeat in our work in China.

Pursuing their bitterly anti-Christian and anti-foreign policy, the left wing of the Nationalist party, dominated by the Russian communists, planted cells in our city and college and then set out to wreck our whole work. By using the most deadly weapon of all in China today—the economic weapon—they have made it impossible for missionaries at the present time to continue their work.

When everything seemed going against us at Huping College and it looked as if the more radical members of the Student Union were having everything their own way, our hearts were gladdened and

our faith strengthened by the splendid stand taken by many of the College and High School students, most of whom were Christians.

The most terrible accusation that can be made against anyone in China today, and one that is punished with unspeakable severity by the Tcheka (the secret service) is that of being anti-party and anti-revolutionary.

Our students mentioned above, second to none in their patriotism and loyalty to the best Nationalistic principles, felt they could no longer be identified with



REV. J. W. OWEN

those of our student body who were doing all they could to wreck our schools. They boldly withstood the radicals in their destructive policy and pleaded with them to give up their evil ways. The spokesman for this noble band of students was three times knocked down to the ground as he told the radical element that they, as Christians and loyal citizens, could never stand for what was being done. These boys did this, knowing it would mean banishment and being made subject to a reign of terror.

The communistic students supported by the Political Bureau, soon began their work of bitter persecution and the Christian boys had to flee. Some were caught and brought back bound and punished. During the last days all of the Christian students were shadowed day and night by student pickets and then came the time when they had to flee.

One of our finest Christian boys, leader in all student Christian activities, had been shadowed day and night by one of the leaders of the group that was out to wreck our work. As this Christian boy was being banished his picket followed him out of the campus and over the hill, and there, bursting into tears, he asked to be permitted to shake the hand of one who was as he said, "so brave, so pure, so true and such a Christian gentleman."

I think of another college boy for whom we had prayed and worked many years, who had had the claims of Christ presented to him often and had publicly boasted that he would never be bound by any superstition or religion, not even the Christian religion. This student stood with the student body and watched the Christian boys leaving—banished because they were true to their convictions and true to their God. He seemed to be greatly moved and to be going through a big struggle. At last he turned to his schoolmates and said, "You have heard me say I would never become a Christian, as I refused to be bound by any religion, and I meant it. But I have watched the lives of these Christian boys, especially the last few days, and by their actions and attitude I see they are brave, strong,

Christian gentlemen, the flower of the school. Today by their courage they have proved to me that their faith and power are what we need to save our country and realize our Nationalistic ideals. Men, I am going out with them and will at the first opportunity accept Jesus Christ and embrace Christianity."

He went out, identifying himself with the banished boys. Won to Christ through the power of the Christian life as seen manifest in the brave, loyal attitude of these "sons of Huping."

Another student, son of a powerful and influential father, who had joined the enquirers class but a short time before these troubles broke out, went out with the rest of the better boys into banishment. As soon as he reached the next large city in the Province, he applied for baptism, then wrote and told us he had been received into the Church.

These are but a few of the isolated incidents which go to prove that in our work in China we see the Gospel as God's dynamic. Get the missionaries to write and speak of the many twice-born men and women of whom they know, the touched and transformed, enabled and ennobled lives which are Trophies of His Grace. Then rejoice that He who has begun this good work will perfect it, and that to him who overcometh, the *morning star*—symbol of a past night and dawning of a new day—is given.

(Continued from Page 220)

books were exhausted. The library was emptied the day after it was opened!

Books enter Iraq *duty free!* Let me repeat—*books enter Iraq duty free!* We see, three weeks after you read this tale, the good postman coming to our door with a Kurdish porter carrying loads of books for this fresh, new library for The American School for Boys, 12-233 Sinnak, Baghdad, Iraq.

Don't fail us. Remember we have boys from six years of age to above twenty. Never mind about duplication.

There is a special book postage.

MRS. C. K. STAUDT.

THE ROMANCE OF EUIE DUM

Florence B. Crooks

(A True Story)

I, Euie Dum, was born in the province of Chiangmai of North Siam, but when I was still a small child a great famine arose in the land and we moved to Muang Fang in Chieng Rai. We took our buffaloes and cattle along with us and it was a long journey but such a happy one! I had no idea the world was so large until this journey.

In this new country the spirits were good to us—four brothers were born for me to care for. When the last brother came I was very sad because I could not carry him around on my hip as I had the others. For several years I had been growing weaker and weaker. Being the only daughter, my father and mother loved me dearly, but they often complained because I was not strong and well as other girls. "Such trouble and retribution with this child!" my father often exclaimed in anger after he had spent more money than enough on some spirit doctor. But no matter how much we spent or what spirit we worshipped I only grew worse. Sometimes I would go out into the forest near my home and weep and say in my misery, "I do not die and I do not get well. Alas that this bitter retribution has come to me! Shall I never be free from it?"

There was another reason as I grew older that I was sad at heart. On moonlight nights we often heard soft, beautiful music in the lane, voices were singing of the charms of some maiden in the village. Alas! No one ever came to sing of my charms. I knew my eyes were not as beautiful as the stars. How could they be when they were dim with suffering? Soft laughter and merry voices floated to us on the quiet evening air from the neighboring homes. One by one my girl friends were married. I knew I would soon be counted a maiden whom no one loved—almost an unheard-of individual in this land.

Now near my home are great teak forests, and from these forests a young man came to spend a few days in our

village. I met him at the edge of the village under the tamarind tree and when I looked at him I could not look away until I remembered my sin and my retribution. Then I turned slowly and went down the lane to my house. He was still under the tamarind tree when I went into the yard. I had been to gather leaves for the curry and when I made it I put salt into it two times. Father was disgusted with my cooking that morning.

That night the young man came to see me. It was a beautiful moonlight night, so quiet and still. A soft fragrance from the orange trees filled the air. Mother and I were spinning our cotton and father was weaving a basket by the light of a small brazier. Then at the head of the lane we heard someone singing—a strange voice. My heart trembled. "Could it be?" I thought and then "Of course it could not be for me; someone would have told him of my unhappy fate."

Nearer and nearer came the voice and clearer and clearer we could hear the tinkling notes of the lover's lyre and thus ran the song:

"Someone's eyes are more beautiful than the stars; someone's voice is low and musical."

Here the bars of our gate were reached and let down with a resounding whack; the dogs ran to bark and growl, father shouted for the tigers to drag off the dogs and finally the strange young man sat down in our reception room which is our wide veranda. I kept on spinning and never once looked at him or he at me. Father did all the talking, very carefully getting all of his history. It was simple enough. He was from Lakawn province and had come up to work in the teak forest. Of course father knew he had come courting because he was decked out in gay apparel and had tiny dots of powder all over his face; then there was the lover's lyre and the attendant squire he had brought along who was a grinning, blushing lad of the village. When father

had his history for the second and third generation he and mother retired inside the house, which showed the young man that he was an accepted suitor. Then I put away my spinning wheel. After the roosters had crowed once he left. But a wonderful thing had happened to me in that short time. I, Euie Dum, had fallen in love! How glad I was that father and mother had not sat there and frozen him out as they would have done if they had not approved of him.

My lover's name was Ai Noi and he did not mind a bit when he knew I was an invalid. He said there was a hospital near his home in Lakawn where many sick people from his village had gone and been cured. We thought the doctor must have some wonderful charm but he said "No, he trusted in a God called The Lord Jesus."

Now I had only heard of the Lord Buddha, but we started on the long journey to the hospital and after many days we arrived. When the doctor examined me I was much afraid, but he knew our words and told us I must wait a week and then he could help me. We were put in the cleanest room I ever saw. In two days I felt quite at home as the hospital was filled with patients and there was always someone to talk to, but my pain grew worse and I could not talk much. Every day we went to their temple where they worshipped "The Lord Jesus." It was very comforting to our hearts to

listen to these stories and I began to pray to The Lord Jesus myself.

Then came a day when they took me into a room which looked like a large white dish, so clean and pure! Everyone in the room had on long white gowns. I thought it all very beautiful until they put something over my face and the doctor said in a voice I never heard him use before, "Breathe deeply, put your hands down." I struggled and called for the doctor's wife to help me but she only said, "Go to sleep, little sister." So I went to sleep and floated out of the window up into the blue sky. When I again opened my eyes I was back in my room. I was all bound up but the old pain which had persecuted me for years had gone! "I am in heaven," I thought, but there were father and Ai Noi and the doctor, who said, "She's all right now." Then I took the doctor's hands in mine and said: "These are the hands which have made me well." But he said "No, The Lord Jesus made you well."

And so I grew well and strong and father said we must hurry home to reap the rice, but I wept bitter tears at the thought of parting with the doctor and his wife. They said, "Euie Dum, you must go home to be a witness to the healing power of The Lord Jesus and we will pray for you every day."—*From a leaflet published by the Board of Foreign Missions, Presbyterian Church, U. S. A.*

IDAHO REMINISCENCES

IN April 1913, Rev. C. H. Riedesel moved his family from Poland, Indiana, to American Falls, Idaho, and began the mission work for the Reformed Church among the German-Russian dry farmers of southern Idaho. In 1914, he moved to a dry land homestead near Kimama, Idaho. This location was the centre of a large territory which the government had opened for homestead settlement; homesteaders flocked from all points of the compass to take advantage of the free land. Dry farming had been tried in other parts of Idaho and in other western states and had apparently proven very successful. Great quantities of oats,

wheat and barley were raised and yields of thirty bushels to the acre were reported.

Such yields, on farms where fields were measured in hundreds of acres meant immense wealth in a miraculously short time. The soil and climate conditions in this new country were pronounced as good as the best and all indications pointed to a productive, prosperous paradise, where the land could be had almost for the asking, as the land was given by the government in 320 acre lots on condition that it would be homesteaded and cultivated. Small wonder that from near and far, settlers came to establish

homes in this new country. Day laborers gave up their jobs and homesteaded. Farmers in the east and middle west came to where land was more plentiful. Rich and poor alike flocked to make their homes in this new Eldorado. While a few homesteads boasted of large buildings, most farms showed but the humblest of shelters, where under one roof often the family were housed on one side of a partition—and the livestock, horses, cows and chickens on the other side. Many settlers were practically penniless after they had put up their humble shelter. In many instances, the husband spent a large part of his time working for wages away from home, while the wife and children stayed at home to clean, cultivate and develop the land. Women became accustomed to the most strenuous outdoor labor. In a field adjoining Reverend Riedesel's homestead is to be seen a huge pile of surface rock, measuring over a hundred feet long, fifteen feet wide and nine feet high, piled up almost entirely by one woman. In the same field you may also see the graves of her two infant children, who were born and buried in the course of the few years that the mother spent in her back-breaking toil in the field.

Fences were built, roads were made, wells were drilled, the land was cleared of sage brush and surface rock, and men, women and children slaved in the fields from dawn until dark, getting ready for the first crop, hoping that it might be an abundant one. Everyone was enthusiastic in the spirit of pioneering—prosperous times were in store—a productive country was growing out of a desert and no effort was spared in its speedy development. Things were promising, growing, booming!

A well was a precious, valuable piece of property on any farm, for in order to get water, the well was sunk through from 200 to 300 feet of lava rock.

Many of the settlers were farmers from North and South Dakota who brought their church affiliations with them. There was a demand for churches and congregations were organized. Besides our own there were Lutheran, Congregational and Baptist congregations. Reverend Riedesel's work extended over a large territory. To cover the larger distances he used the railroad, while for those nearer home he used horse and buggy. Because Nellie had so large a share in this pioneer work we want to introduce her.



ONE OF THE CONGREGATIONS IN IDAHO SERVED BY REV. C. H. RIEDESEL

Nellie was a fast high-spirited buggy horse who could travel long distances in the shortest possible time. Because of her nervous disposition, however, she often caused a great deal of trouble, as you shall see.

It was on an Easter morning—such an Easter morning as you can see nowhere else but on the dry lands of southern Idaho. The air was fresher and the sunshine brighter than it can possibly be anywhere else. Everybody was astir at the pastor's home in preparation for the Easter service. There were also to be confirmation and communion services. These services were to be held in the little brown school house about a mile across the sagebrush. Everything necessary for the services had to be taken from the pastor's house as the school house supplied few conveniences. There were the church and Sunday School hymn books—the communion bread and wine, extra chairs, rugs, etc. All this had to be taken to the school house on Easter morning and was loaded on a small one horse wagon. The pastor always drove to church on Sunday morning in the wagon, for the buggy was too small to accommodate the whole family and the children were too small to walk through the rough sage brush. The wagon with the bed full of straw, covered with a carpet, was not a bad carriage for over the rough roads and with its bright red wheels and green box did not present a bad appearance when drawn by the pretty driving horse. This Easter morning, when everybody was ready to start, there came a hitch. Nellie, the horse, seemed to object to being hitched to the wagon. Perhaps it was her nervous disposition that objected or, perhaps her dignity was affected. Whatever the reason, on this particular occasion she was decidedly troublesome. Although she allowed herself to be led between the shafts and hitched, she would not be driven, but reared and plunged ahead in violent leaps and bounds, as if determined to tear the wagon and harness into a million pieces. She probably would have done so but for the pastor's firm hold on her reins. The pastor is not a man to hesitate in an emergency. Knowing that no convey-

ance would be passing the house churchward, and not trusting his family to a nervous, frantic horse, he sent them on to the schoolhouse afoot, but the books, chairs, etc., could not be sent on afoot, so with one of his little boys to help, the pastor proceeded to give Nellie a course of discipline. Having been raised on an Iowa farm he knew what to do—the one cure for Nellie in this case was footstraps. A stout rope was threaded through rings in the belly-band of her harness and through rings strapped to her front feet, in such a manner that when the rope was pulled her front feet were drawn under her and she was forced down on her knees. With the lines, the rope and a buggy whip, well in hand, the pastor drove the nervous horse about in the barn lot. Each time Nellie reared up on her hind legs a pull on the rope would bring her down on her knees with her nose in the soft earth, helpless to move till the rope was slacked. So while other pastors all over the country were putting in their last minute preparations on their Easter sermons, this frontier pastor was breaking in his horse so that he could get himself and the necessities to the place of worship. In a very short time Nellie, realizing that the only safe way for her to move was in a dignified and conventional manner, showed signs of relenting. She was hitched to the wagon again and driven to the school house.

When Mrs. Riedesel arrived at the school house she told the waiting congregation what was detaining their pastor, so they all gathered before the school house to wait and watch his arrival. Bare headed and with his coat tails fluttering in the April breeze he drove up. No kingly carriage was ever drawn with more dignity than that red and green wagon—as Nellie with high head and proud steps drew up before the crowd of waiting people.

A few minutes later Sunday School was in session and except for the delay, everything went on as though nothing unusual had happened.

G. A. R.

NOT TO ALLAH, BUT TO GOD

THE last woman has left the house and our "Prayer Service" in Baghdad is over. I am sure you will want to hear about it, so while the mood of the meeting is still upon me, let me write.

The Station appointed me a committee of one to arrange for this "Call to Prayer." Last Sunday I brought to our house, besides the three women of our Station and Miss Tucker of our house, three teachers from Syria, a Mardin lady, our capable neighbor and a Baghdadi to help me plan. We used the copy of "Pray Ye Therefore" as a foundation for the service. Having but one copy and wanting to make the service largely Arabic, we worked out our program on this basis.

The silent messages, seven of them, were held up by seven of our Protestant girls. The solo, during silent prayer, was sung by the daughter of a pastor from Mardin. Miss Tucker, using a map, led us on an intensely searching and

illuminative journey around the world. She was ably interpreted by one of the Syrian teachers. The prayers which followed each section of the journey were earnest petitions for blessings to meet the needs of the lands.

You will want to know who were present. Teachers in the schools, these Syrian ladies in the Government Schools meet the Moslem girls, and their influence is far-reaching indeed. The teachers in our own schools were present. Ladies and girls were here from the Protestant Arabic congregation, and the girls of our society came in after their studies were completed. The total number was about sixty.

So Baghdad, this year, joined the great host of women who prayed that the Kingdom of God might come, and we said fervently "The field is white unto harvest."

IDA D. STAUDT.

March 4th

THE QUIZ

1. *In the Literature Chat, what book is recommended?*
2. *Where were tigers sent to drag off the dogs?*
3. *What do we associate with March 24?—At this time can we measure its significance?*
4. *Who writes "God's Dynamic Working in China?"—Where was it written?*
5. *Name the country where all the missionaries are from one board?*
6. *How did the attitude of Christian students lead another student to acknowledge Christ?*
7. *The Day of Prayer for Missions was observed in Baghdad. How many women participated? What special opportunities have the Syrian teachers in Government schools?*
8. *What makes well-digging difficult in southern Idaho? How many missions have we in Idaho? (see Almanac and Year Book).*
9. *Why do we speak of Ginling as "A Union Christian College?"*
10. *What evil is especially prevalent in Siam?*

Literature Chat

CARRIE M. KERSCHNER

THIS column means to be very personal and very real to all who scan it. "I declare what I know, what I see, and the details and facts of which I write, in the hope of benefiting somebody," said a merchant of world-wide fame.

NOTICE LOCAL SOCIETIES. Item 1. Most annual meetings have been held. Have the list of new officers been sent to the Executive Secretary? Local Societies frequently are circularized, so for this reason we want the most up-to-date list of local officers. Item 2. Another important note for local societies. You will, of course, send a woman delegate to a summer missionary conference. Please instruct her as to the literature she shall purchase for your needs.

SAFETY FIRST. Item 3. Guard against a slack attendance during the summer months by planning worthwhile meetings. June is the children's month. No matter whether you are studying "Our Templed Hills" or a Moslem book link up the program with some special children's feature. You might give "Babies of Everyland" price 15c; 4 for 50c. Display books and pictures for children. The Baby Books, 40c, Prayer books for children 25c, Everyland Books 25c each, and best of all Everyland itself! Whoever heard of so many good things for children? Wouldn't it be fine for your society to purchase a colored picture "The Hope of the World," 60c, frame it, and present it to the children's division of the Church School? The leaflet, "They Love Him, Too," 10c, contains a number of stories to be told in connection with the picture. The post card size of "The Hope of the World" sells for 5c each; 50c per dozen.

Item 4. July is our patriotic month. The program calls for a summary of blessings which we would like to share with the women of the world. "Visitors from Ellis Island," 5c, would be appropriate to render. A hymn sing of patriotic airs might conclude the program,

closing with the singing of "Taps" S—74 "Handy." Read the address of Mrs. Cook on page 86 of Convention Report 1926. (Price 15c.)

"The Christ of the Indian Road," by E. Stanley Jones should be read by every missionary woman. It has been called a "rarely vital book—one which grips and holds and will not let go." \$1.00 per copy, postpaid.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

CARRY ON!

THE weeks prior to the close of the books of Classical Societies brought encouraging evidences of activities which have been headed up by Secretaries of Organization and Membership. The following missionary societies have been reported to the Executive Secretary:

EASTERN SYNOD: *Lancaster Classis*, St. John's, at Denver, Pa. organized Feb. 2, 1927. 36 charter members. Mrs. Charles Firestone, President. March 23rd and 24th the four congregations in the Conyngham Charge organized; *Wyoming Classical Society* adds to its rolls the following societies: Christ, Conyngham, Mrs. Oscar Eckrote, President. 12 members. St. Paul's, Mrs. Carrie Hunsinger, President, Sugarloaf, Pa., R. D. 8 members. Trinity society, Mrs. Sterling Keller, President, Mainville, Pa., R. D. 10 members. Tomhickon Society (Union) Mrs. Casper Kirchdoerfer, Sugarloaf, Pa. 9 members. A rare and rich experience in the life of a pastor! *Philadelphia Classis* adds to its list a society in the church pastored by Rev. E. S. Kleinginna, at Enselma, Mrs. J. Newton Evans, Chester Springs, Pa., is president. Organized March 5 with 12 members.

POTOMAC SYNOD: *Gettysburg Classical Society* reports a society at Trinity-Bender's, Mrs. Murray E. Ness, Arendtsville, Pa., President. Organized

March 16, 1927, with 12 members. A second society in St. Paul's Church, Hanover, Pa., Mrs. E. M. Sando, Hanover, Pa., President. Organized Sept. 19, 1926, with 20 members. From *Maryland Classical Society* come these reports: Trinity, Adamstown, Md. Organized Feb. 4, 1927. Mrs. Clark Gibson, Adamstown, Md., President. 12 members. St. Matthew's, Pleasant Valley, Md. Organized January 21, with 14 members. Mrs. J. W. Reinecke, Westminster, Md., is president. *North Carolina Classical* organizer reports a society in Bethany Church, Claremont, N. C. Mrs. George Wilson, President, with 6 members. Organized April 25, 1926.

PITTSBURGH SYNOD: Mrs. John Baldridge, New Stanton, Box 44, Pa., is the President of a society at New Stanton, Pa., *Westmoreland Classis*, and reports 9 members with more to join.

RECENTLY ENROLLED GIRLS' MISSIONARY GUILDS

Eastern Synod: *W. Susquehanna Classis*; St. Luke's, at Lock Haven, organized by Miss Bess Curvan, January 30, 1927. Membership 15. Leader Miss Bess Curvan, President Miss Mildred Curvan. *Lancaster Classis*; Salem Church, Harrisburg, Pa. Membership 37. Leader, Miss Marion Leib, President, Charles Hoffer. *Philadelphia Classis*; First Church, Philadelphia, organized January 27, by Mrs. Elizabeth Miller. Leader, Mrs. Miller, President, Miss Anna Lampe. *Wyoming Classis*; Zwingli, at Berwick, organized by Mrs. J. Lloyd Snyder, March 11, with 10 members. Counsellor, Mrs. Silas McHenry, President, Miss Florence Connor.

German Synod of the East: Holyoke, Massachusetts, organized by Miss Carrie M. Kerschner, February 28, with 10 members. Counsellor, Miss Louise Heinrichs, President, Miss Dorothy Eichstaldt.

Potomac Synod: *Zion Classis*; Emmanuel Church, Abbottstown, Pa., organized January 22, with 10 members. Counsellor, Mrs. Clara Meckley, President, Mrs. E. E. Jacobs. *Mercersburg*

OHIO SYNOD: *West Ohio Classical Society* sends word of two new societies—one in Heidelberg Church, Ada charge. President, Mrs. Frank Anderson, R. R. No. 2, Lima, Ohio. Organized March 1, 1927. 19 members. The other in Calvary Church, Lima, Ohio, Miss Helen Estrand, 746 W. Wayne St., Lima, Ohio, President. Organized March 15, 1927, with 12 members.

MIDWEST SYNOD: *Kentucky Classis*, Lynnhurst Church, Mrs. C. Flueckinger, 1046 Lynnhurst Ave., Louisville, Ky. Organized March 27, with 10 members. *Chicago Classis*, First Church at Maywood has 15 members with Mrs. George Shaffer, President, 903 S. 3rd Ave., Maywood, Ill. Organized in November.

We welcome most cordially these sixteen new societies and the more than two hundred new members.

Classis; Trinity, Mercersburg, organized January 26 by Mrs. F. R. Casselman. Membership 20. Counsellor, Mrs. Casselman. President Miss Thelma Lipe. *Maryland Classis*; St. Matthews, Westminster, Md., organized January 21 by Miss Helen Trescher with 9 members. Counsellor, Mrs. J. W. Reinecke, President, Miss Alice Hiltabridle.

Ohio Synod: *Northeast Ohio Classis*; First Church, Akron, organized by Mrs. E. J. Kroeger, February 19. Membership 16. Counsellor, Miss Florence Fireck, President, Miss Marie Freudman. Bethany, Akron, organized March 27. Membership 13, by Mrs. Fred Hemple. Leader, Mrs. Hemple, President, Palmer Wardman. *Northwest Ohio Classis*; First Church, Bay City, Michigan, organized February 20, by Mrs. H. F. Hilgeman. Membership 13. Counsellor, Mrs. Hilgeman, President, Miss Anna Schroeder. *North Ohio Classis*; First Church, Shelby, organized by Mrs. Anna L. Miller, March 24. Membership 12. Counsellor, Mrs. Clyde Clark, President, Miss Mildred Patterson.

The Mission Band

LUCY WELTY, *Secretary*

A BIRTHDAY PROGRAM

A NUMBER of requests for Anniversary of Mission Band Programs have come to me. The following suggestions have been used successfully.

A birthday party should be a real party—a thoroughly enjoyable affair. First of all, the leader should do a little scouting, a little research work. Learn who are your charter members. Get parents, brothers and sisters interested. Yes, get the children's friends interested. Perhaps someone has the picture of the group that made up the first mission band. Borrow and mount it. Arrange the meeting room especially for the occasion. Decorate it. Have seats of honor for the charter members. This is their day to shine. Make paper caps with a big B for everyone—those for the charter members should be of different colors or pattern. The Church colors, red, orange and black will be appropriate.

Open the program with a bang! A lively march song and parade while you sing. Let the children lead in the devotional service. Perhaps the charter members can take part. Slip in a solo or a duet by one or more of the children—no matter if it is something familiar to everyone.

A question period or an experience meeting is good. Ask the children why they come to Mission Band? What they learn at Mission Band? What they would like to have in their meetings? What they think will improve the Band? Let it be their meeting and let them talk.

Then give a short—always short—talk or let someone else do it. Perhaps a parent, a sister or a friend. This is a good way to arouse outside interest, or instead of a talk, tell a story. The King's Highway series can be used to advantage here. If possible, arouse their enthusiasm and sing to the tune of the chorus of the "Battle Hymn of the Republic," repeating the first line three times:

"I'm going to be a booster and boost for the Mission Band."

Do not forget your offering; have a different way of gathering it. A parade led by the charter members, passing the table where the receptacle stands or use a little automobile and let them boost while gathering the offering. It would be well to suggest that each one give as many pennies as the band is old. Do not forget to have a prayer of thanksgiving at the close of the offering service. A prayer in unison, previously learned, is always good.

Follow this with something all the children love to do—games or handwork. Have a surprise in this part of the program if possible. Perhaps some child is a good actor or reader. Let him perform. Never let the program drag.

For the real surprise, serve a lunch. Have someone, dressed in cook's cap and apron, bring in "the cake"—lit up with as many candles as the Band is old. The cake need not be large but large enough that each child gets a piece. Let the charter members have the first trial at blowing out the candles with one blow. If you have just one candle, let all blow at once. Serve a simple lunch, if only apples and peanuts. Specially decorated napkins add a party air. Attractive ones can be made by cutting a child's picture from a magazine, pasting a picture on each napkin. These may be made at a previous meeting and may illustrate some story.

Now comes the second surprise. If possible have a photograph taken. Such photographs should be taken with the children at work or showing their work. Bring the meeting to a close with a short familiar hymn and prayer.

These suggestions may be enlarged or curtailed but, with pep, preparation and enthusiasm you can arouse interest which will last for weeks. Remember children are children and all programs must be varied, seasoned and sincere.

Finally, write an account of your party for the local paper, putting in the children's names. Try it. Your success may prove contagious. Be sure to write your general secretary all about it and send a copy of the picture.

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Thirty Illustrations



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My dear Dr. Bartholomew:

I have read the book through with the greatest interest, and wish to congratulate you on the method of your treatment of the subject and the clear and appealing picture that you have put before your Church in this form.

Your method of grouping your facts into short and pithy chapters I know would be greatly appreciated by busy readers.

I hope that the book may have the wide circulation among your people that it deserves.

With kindest personal regards, I am

Yours very sincerely,

W. B. ANDERSON,

Corresponding Secretary,

Board of Foreign Missions of the United
Presbyterian Church.

The price, 60 cents, postpaid, is fixed with no idea of any profit, but solely for the good the book can do.

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1505 Race Street, Philadelphia, Pa.



Summer Missionary Conferences

A New Era in Missionary Education

The theme for mission-study during this coming year is providentially timely. We must all agree that we have reached a crisis in the missionary enterprise. This present crisis is bringing us back to a heart-searching examination of the essential fundamentals of the missionary enterprise and our whole scheme of missionary propaganda. It is essentially fitting that we should have for the theme for mission-study in a time like this a most fundamental one.

“The Essentially Missionary Character of Christianity”

This is the study theme for the coming year. During the Missionary Conferences this summer there will be no Home Missions and no Foreign Missions, but a very serious study of whether anybody can be a Christian at all without being a missionary.

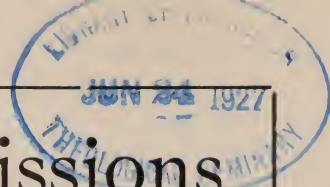
THE CONFERENCE DATES

Hood College.....	Frederick, M. D.....	July 2 to July 8
Bethany Park.....	Indianapolis, Ind.....	July 11 to July 17
Catawba College.....	Salisbury, N. C.....	July 16 to July 22
Kiskiminetas Academy	Saltsburg, Pa.....	July 18 to July 24
Heidelberg College.....	Tiffin, O.....	July 23 to July 29
Ursinus College	Collegeville, Pa.....	Aug. 1 to Aug. 7
Theological Seminary	Lancaster, Pa.....	Aug. 6 to Aug. 12
Mission House	Plymouth, Wis.....	Aug. 15 to Aug. 21

It is not too early to note these dates and make arrangements to attend one of these Conferences.

For Particulars Address

Rev. A. V. Casselman, D. D., Department of Missionary Education
 Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.



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The Quiet Hour

JULIA HALL BARTHOLOMEW

My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up!
—Psalm 5:3.

"The essence of prayer is reinforcement of right desire."

I humbly beseech Thee to abide with me, to reign in me, to make this heart of mine a holy temple, a fit habitation for Thy Divine majesty.
—ST. AUGUSTINE.

Without an effort to explain the wraith
Which we call life, he bade men have in God
Implicit faith. —THERESE LINDSAY.

No man or woman can claim to be cultivated in the true sense of that term unless he or she is a student of the Bible!
—H. GORDON ROSS.

"Surely the Gospels place the whole sacrificial impulse of Christ in the fact that men are the children of God."

He that doeth the will of heaven,
To him shall knowledge and sight be given!
—MARGARET SEEBACH.

"The fact is that when God created man He had a fine soul in mind. He intended a perfect being when He made each one of us. Up to that image we can tend to grow if we will let Christ help us."

Somewhere a bird repeats an obvious thing
Having the courage of sincerity.
—GRACE HAZARD CONKLING.

God does not comfort us to make us comfortable, but to make us comforters.
—J. H. JOWETT.

When we are on the edge of our need, God's hand is stretched out.
—J. R. MILLER.

The effect and object of Christ's love is to produce a relationship between the redeemed soul and God.
—JAMES MOFFATT.

Ah, misery wields such a knife
As kills the beautiful in life.
—ROBIN CHRISTOPHER.

The best things in the life of the nation can be kept only as it gives them away.
—JOHN McDOWELL.

The love of a Christian helps and does what it can for anyone whose life is brought across his path.
—JAMES MOFFATT.

"What if I do with ardor what a thousand could, maybe,
And leave undone forever what was meant for only me?"

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.
—JOHN GREENLEAF WHITTIER.

What, have fear of change from Thee who art ever the same?
Doubt that Thy power can fill the heart that Thy power expands?
—ROBERT BROWNING.

Prayer is losing one's self in mystical communion with the divine.
—HOWARD ROBERT WEIR.

Where do we put Him against the background of the universe? The higher our thought of Jesus the greater is His power over our souls.
—JAMES REID.

Insincerity and frivolity finally eat into the personality and leave it tortured in its disintegration.
—GEORGE A. BUTTRICK.

The Prayer

GRANT us grace, O heavenly Father, to enter Thy rest by Thy forgiveness of our sins, the assurance of Thy Spirit, the perpetual realization of Thy love! Deliver us from ourselves, and reveal to us Thyself! Through Jesus Christ. Amen.

The Outlook

VOLUME XIX
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE SUMMER MISSIONARY CONFERENCES

The First Conference

“Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day’s work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing

thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences.”

—*The Woman’s Press.*

Four Fine Features

Four special features stand out as characteristic of the Summer Missionary Conferences. They are information, inspiration, recreation and association.

Information: This is the predominant feature of the Summer Conference. It is fundamental to all the life of the



DR. HERMAN'S CLASS AT KISKIMINETAS, 1926

Conference. It is the aim of the Department of Missionary Education to make these Summer Conferences increasingly educational, and to fit them into their proper place in the religious educational program of the Church. In pursuance of this plan, the Conferences are being made increasingly educational. The purpose of this is the production of missionary leadership. Information is basic and fundamental to leadership. Therefore, missionary information is the foundation of the Conference.

Inspiration: However, information that is spiritless is quite likely to be useless. Therefore, inspiration will have a prominent place in the Summer Missionary Conference. The purpose of the Conference is set every morning at the devotional hour, and the sunset service and the platform meetings at night are of an inspirational character. Special leaders will have charge of these services, so that they will be vital and cumulative in effect. The best inspirational speakers that could be secured will bring splendid messages. Nor is this purposeless inspiration. Its very definite object is to send the delegates back home with a zeal to carry the Conference into the home church.

Recreation: The Conference locations are all selected with a view of not only providing a place for study and class room work, but also for the purpose of enabling the delegates to have a thoroughly enjoyable time at the Conference. For many of our young people, the Conference days are a portion of their vacation. Every effort is made to provide just as enjoyable a vacation as could be secured elsewhere, and at the same time make it a profitable one. Every afternoon of every Conference is given over absolutely to recreation.

Association: One of the most helpful factors of the Summer Missionary Conferences, as well as one of the most enjoyable, is the opportunity of associating with fine folks of other Churches. There are always a lot of congenial companions of your own age at each of the Summer Conferences. Some of your finest Church friendships will be made

amongst these kindred spirits at the Missionary Conferences. In addition to this, there is the splendid opportunity for the delegates to meet the missionaries and missionary leaders of the Church. One finds that our missionaries are the most human sort of folks. Fine friendship is not the least of the things that you will carry home from the Conferences.

The Daily Doings

The Conference day is a busy one, but an enjoyable one. The different phases of the work are so divided amongst the hours of the day that the general effect is one of completion without weariness.

The forenoons begin with a "Bible Hour" at 8.30, led by one of our outstanding pastors or professors. This morning hour sets the keynote for the Conference. There are two study-hours. The "Major Study Hour" at 9.15 is devoted entirely to the consideration of the current mission-study books. Everybody is required to enter one of these study classes at this period. The "Elective Study Hour" is at 10.30, at which time some of the mission-study classes are repeated and other specialized subjects along the line of missionary education and Church work are added. The morning schedule closes with the "Institute Hour" at 11.30, at which time there are discussed "Methods" for missionary education for men, women, young people and children.

The afternoons are given over completely to rest and recreation. Varying according to locations there are games, picnics, hikes, historical pilgrimages, swimming, boating, stunts and parties. As someone has said, "Many young people realize for the first time that religion and merriment are compatible, that Christianity and joy are related, and that gladness is God's will for His children."

The evenings begin with the "Sunset Service" at 6.45. The subject for the Sunset Services of all the Conferences is "Life Stewardship." This matter will be presented to all of the Conferences by recognized leaders. Then at 8.00 there are held the "Platform Meetings," with addresses by home and foreign missionaries, illustrated lectures, motion pic-

tures, and presentation of Missions in some form.

The Conference Sunday is, in many respects, the great day of the Conference, with sermons and addresses by recognized Church leaders.

Many Missionaries

Never in the history of our missionary operations have there been so many of our foreign missionaries at home as at the present time. This is necessitated by the crisis in China. Many of these missionaries will be here at the Summer Missionary Conferences and those who are desirous of having intimate knowledge of interesting transactions in China will do well to get this information first-hand at the Summer Missionary Conferences from the experience of the missionaries. It is too early to state at the present time just which of these missionaries will be at each Conference but everyone may be assured that there will be a fine delegation of missionaries at each of the Summer Missionary Conferences this year.

The Conference Programs

As has already been stated in these columns, we are having this year a new experience in the theme for mission-study. This year there is no particular Home Mission topic and no Foreign Mission topic. The whole theme for mission-study is an essentially fundamental one which has been stated thus: "The Essentially Missionary Character of Christianity." All of us will agree that this is a very timely year for the study of this fundamental theme. The whole sub-

ject of mission-study from both the home as well as the foreign angle is receiving renewed consideration. These are days of changing emphasis and anyone who desires to be intelligently informed of the missionary problem of the Church must become acquainted with these new points of emphasis and contact. At no better place could this result be obtained than at the Summer Missionary Conferences.

A general outline of the programs of the various Conferences will be of interest to those who are thinking of attending. Some of the outstanding features of the various Conferences are as follows:

The Bethany Park Conference meets July 11th to 17th. The Chairman of this Conference of the Mid-West Synod is Rev. G. H. Gebhardt, of Indianapolis. The Executive Secretary is Rev. W. H. Knierim, of Indianapolis. The Conference will be opened with an address by Rev. C. J. G. Russom, the Vice-President. The program for the day begins with the Morning Watch, conducted by Rev. Carl D. Kriete, of Yamagata, Japan. The Bible Hour is in charge of Rev. F. H. Rupnow, of Fort Wayne, Ind. The adult book will be taught by Dr. A. V. Casselman and the young people's book by Miss Helen Trescher, of Cleveland, Ohio. During the Elective Hour, Mrs. H. S. Gekeler, of Cleveland, will teach the woman's book and there will be a class in Religious Education conducted by Miss Nellie Young, of Indianapolis. The Institute Hour for men, women, young people and children will be con-



LANCASTER CONFERENCE MAKES PILGRIMAGE TO THE LITITZ CLOISTER



JAPANESE PAGEANT AT COLLEGEVILLE CONFERENCE

ducted by Rev. N. C. Dittes, Mrs. H. S. Gekeler, Rev. W. H. Knierim and Miss Helen Trescher. The Sunset Services will be in charge of Rev. H. L. V. Shinn, of Indianapolis. The platform meetings will be addressed by missionaries Rev. Carl D. Kriete, of Japan; Rev. Paul E. Keller and Miss Alma Iske, of China; Rev. T. P. Bolliger, D.D., Superintendent of the Department of the Northwest of the Home Mission Board and Dr. A. V. Casselman, Secretary of the Department of Missionary Education. On the Conference Sunday the sermon will be preached by Rev. Charles E. Creitz, D.D., President of the Board of Foreign Missions, and at the great mass meeting in the afternoon, Dr. Creitz will deliver an address on his recent visit to Japan and China.

The Frederick Conference meets July 2nd to 8th. The Chairman of the Conference is Rev. John M. DeChant, of Frederick, Md. Registrations for this Conference should be sent to Dr. A. V. Casselman. On the Conference Sunday the sermon will be delivered by Rev. Samuel H. Stein, D.D., of York, Pa. The Sunset Service for Sunday evening and the week will be conducted by Rev. H. B. Kerschner, of Philadelphia. On Sunday evening, which is the evening before the Fourth of July, there will be an address on "Our Country for Christ," by Rev. Charles E. Schaeffer, D.D., Secretary of the Board of Home Missions. The Frederick Conference has a special feature this year in the fact that it meets over the Fourth of July. On the morning of the Fourth there will be a special patriotic service in the Chapel, after which the regular study classes will be held. In the afternoon there will be a special patriotic celebration; plays and pageants will be given by various delegations and communities. In the evening the Hon. Hammond Urner, Chief Judge of the Sixth Judicial District of Maryland, will deliver a Fourth of July oration. After this there will be a special Fourth of July party, under the auspices of the local committee in Frederick. This ought to make a great day for the Frederick Conference. The Bible Hour every morning will be conducted by the Rev.



DR. CASSELMAN CAUGHT IN ACTION
WITH MOVIE CAMERA

Prof. H. M. J. Klein, Ph.D., of Lancaster, Pa. The adult class in mission-study will be conducted by Dr. A. V. Casselman and the young people's class by Miss Margaret R. Motter. In the Elective Hour there will be a class in "Missions and World Problems," conducted by Dr. Casselman and the woman's book will be taught by Miss Carrie M. Kerschner. A special class in Sunday School Methods will be led by Miss Margaret R. Motter. Class for intermediates and leaders will be led by Miss Alliene S. DeChant and the children's book will be taught by Miss Edna Martin. The Institute Hour for women, young people and children will be conducted by Miss Carrie M. Kerschner, Miss Alliene S. DeChant and Miss Edna Martin. Platform meetings will be addressed by Rev. Carl D. Kriete, of Japan; Rev. J. Frank Bucher, of China; Dr. Allen R. Bartholomew, President of General Synod and Secretary of the Board of Foreign Missions, and Dr. A. V. Casselman.

The Kiskiminetas Conference meets July 18th to 24th. The Chairman of this Conference is Rev. J. M. Runkle, Ph.D., of Altoona, Pa. Registrations for this Conference should be sent to Mrs. B. A. Wright, Latrobe, Pa. The Conference will be opened with an address by Dr. A. V. Casselman. The morning Bible Hour will be conducted by Rev. Theo. F.

Herman, D.D., of the Theological Seminary at Lancaster, Pa. The adult study book will be taught by Dr. A. V. Casselman and the young people's book by Miss Helen Trescher, of Jeannette, Pa. An extra class during the Elective Study Hour will be conducted in Religious Education by Dr. T. F. Herman; in adult leadership by Prof. G. D. Robb, of Altoona, and in woman's work by Mrs. Joseph Levy, of Somerset, Pa.; for the younger folks there will be a class led by Miss Alliene S. DeChant, of Hanover, Pa. The Institute Hour for men, women, young people and children will be conducted by Prof. G. D. Robb, Mrs. Joseph Levy, Miss Alliene S. DeChant and Miss Helen Trescher. The recreation will be under the efficient leadership of Miss Esther King. The Sunset Services will be conducted by Rev. William E. Lampe, Ph.D., Secretary of the Executive Committee of General Synod. The platform meetings will be addressed by missionaries Rev. J. Frank Bucher, of Shenchow, China, and Rev. I. G.

Nace, of Akita, Japan. Rev. Charles R. Zahniser, Ph.D., of the Pittsburgh Council of Churches, will give an address on "The Challenge of the City." There will also be addresses by Rev. Charles E. Schaeffer, D.D., Rev. Allen R. Bartholomew, D.D., and Rev. A. V. Casselman, D.D., of Philadelphia. The Conference Sermon on Sunday will be preached by Rev. Karl A. Stein, of Pittsburgh. On Sunday afternoon there will be a special mass meeting in which a number of missionaries will address the Conference. A special invitation to all congregations in the vicinity is given to attend this Sunday afternoon meeting.

The Tiffin Conference meets July 23rd to 29th. The Conference Chairman is Rev. R. W. Blemker, of Canton, Ohio. Registrations for this Conference should be sent to Mr. Russell G. Frantz, Heidelberg College, Tiffin, Ohio. The Conference will be opened with an address by Rev. Fred D. Wentzel, of Philadelphia, Pa., Director of Leadership Training. The Conference Sermon will be preached on Sunday morning by Rev. F. C. Seitz, D.D., Greensburg, Pa. The evening address will be delivered by Dr. Allen R. Bartholomew, President of General Synod and Secretary of the Board of Foreign Missions on "The Present Crisis." The Bible Hour on the theme of "Personal Evangelism" will be conducted by Rev. Carl D. Kriete, of Yamagata, Japan. The adult mission-study book will be taught by Dr. A. V. Casselman, and the young people's book by Rev. Fred D. Wentzel. During the Elective Study Hour the additional classes will be a class in the Science of Leadership conducted by Rev. Fred D. Wentzel and the woman's book, "A Straight Way Toward Tomorrow," conducted by Mrs. H. S. Gekeler, Cleveland, Ohio. The Institute Hour for Men, Young People, Women, and Children will be conducted by Rev. R. W. Blemker, Rev. F. D. Wentzel, Mrs. H. S. Gekeler and Miss Helen Trescher. The platform meetings will be addressed by missionaries Miss Lydia A. Lindsey, of Japan, and Dr. J. Albert Beam, Rev. Paul E. Keller, Dr. William M. Ankeney and Miss Minerva S. Weil, of China.



REV. W. E. TROUP, TIFFIN CONFERENCE
CHAIRMAN, 1926, READY FOR
BALL GAME

Dr. Charles E. Schaeffer will deliver a home missionary address and an illustrated address will be delivered by Dr. A. V. Casselman.

The Colledgeville Conference meets this year August 1st to 7th. Registrations should be sent to Dr. A. V. Casselman, Philadelphia, Pa. It is well to note that Colledgeville precedes Lancaster this year. The Chairman of the Conference is Rev. Paul W. Yoh, of Philadelphia, Pa. The Conference will open with an address by Dr. A. V. Casselman. The Bible Hour of the Conference will be conducted by Rev. J. O. Reagle, D.D., of Mt. Bethel, Pa. The adult mission-study class will be taught by Dr. A. V. Casselman and the young people by Miss Margaret R. Motter. During the Elective Hour there will be a class conducted by Dr. Casselman on "Missions and World Problems" and the woman's book will be taught by Miss Carrie M. Kerschner. Miss Margaret R. Motter, Frederick, Md., will conduct a special class in Sunday School Methods. A class for intermediates and intermediate leaders will be led by Miss Alliene S. DeChant, Hanover, Pa., and the children's book will be taught by Miss Edna Martin, Hanover, Pa. The Institute Hour for women, young people and children will be conducted by Miss Carrie M. Kerschner, Miss Alliene S. DeChant, and Miss Edna Martin. The Sunset Services will be in charge of Rev. Purd E. Deitz, of Philadelphia. The platform meetings will be addressed by Rev. Carl D. Kriete, of Japan; Rev. J. Frank

Bucher and Miss Gertrude B. Hoy, of China. Addresses will also be delivered by Rev. Charles E. Schaeffer, D.D., and Rev. A. V. Casselman, D.D., of Philadelphia. The Sermon for the Conference Sunday will be preached by Rev. J. Hamilton Smith, D.D., Pottstown, Pa., and in the afternoon there will be a musical service under the direction of Prof. W. H. Reese, of Allentown, Pa. The conference will be concluded with an address by Dr. Allen R. Bartholomew, President of General Synod and Secretary of the Board of Foreign Missions.

The Lancaster Conference meets August 6th to 12th. The Chairman of the Conference is Rev. David Dunn, of Harrisburg, Pa. Registrations should be sent to the Department of Missionary Education, Philadelphia, Pa. The opening address will be delivered by Dr. A. V. Casselman. The sermon on Conference Sunday will be preached by Rev. C. E. Creitz, D.D., President of the Board of Foreign Missions. The Sunset Services will be conducted by Rev. R. S. Weiler, Allentown, Pa. The Sunday evening address will be delivered by Dr. Charles E. Schaeffer, Secretary of the Board of Home Missions, Philadelphia. The Bible Hour for the Conference will be conducted by Rev. Prof. O. S. Frantz, D.D., Theological Seminary, Lancaster. The adult class in mission-study will be taught by Dr. A. V. Casselman and the young people by Miss Margaret R. Motter, Frederick, Md. In the Elective

(Continued on Third Cover Page)



ERECTING
THE TENT
AT THE
MISSION
HOUSE
CONFERENCE
AFTER
THE STORM
LAST YEAR

Home Missions

CHARLES E. SCHAEFFER, EDITOR

AMERICA'S WORLD MISSION

Homer McMillan

NO nation ever faced such possibilities for weal or for woe as does America in this day when nations are being reborn and civilization is looking to her for guidance.

That God has given to America this primacy among the nations has been affirmed by the profoundest students and philosophers from John Adams to Woodrow Wilson. At the very beginning of our life as an independent nation, John Adams said, "I have always considered the settlement of America as a grand scheme of Providence for the illumination of the ignorant, and the emancipation of enslaved mankind all over the world." President Wilson, in an immortal message, translating the spirit and teachings of Christ in the terms of world-statesmanship, voiced the spirit and purpose of this nation when he declared that America was taking its place with the Allies in the Great War not for conquest but for humanity.

Two-thirds of the human race are in transition. Countless millions are breaking with the Old World civilizations and customs, and are turning to Western learning and ideals. Never were the principles of American liberty and of human freedom so valued, so patterned and so triumphant among the nations.

Is America prepared for her divinely appointed mission as world leader and teacher? She has the material wealth and the physical resources for the evangelization of the world, but has America the moral resources and the spiritual power that all her contacts with other nations and peoples shall be healing and helpful?

It is said that before the World War 26 nations had become republics, following the *political* example of the United

States. Has any nation ever become Christian because of her *religious* example?

Can America say to China and the other new republics that are struggling against age-long oppression in the effort to establish a government of freedom, "Build on Jesus Christ," when more than two-thirds of all our people are outside the enumerated Christian ranks, Protestant or Catholic, and who, if they are believers, do not think enough of Christ and His program for the world to unite with His church?

Can America commend the Bible to other nations as the Word of God, the only infallible rule of faith and practice, when from many of the schools of this land the Bible has been banished, and more than 27,000,000 Protestant young people, the future leaders of the Republic, are growing up without any religious instruction?

Can America preach law and order to Mexico and Russia when it is stated by the American Bar Association that we have more laws and less observance than any other civilized people, and when wrong-doing reaches even to the high places of our government?

Can America urge Sabbath observance upon other nations when 4,000,000 of our people are making merchandise of the Lord's day, and twenty times 4,000,000 are spending the day in mere worldly pleasure-seeking?

Can America urge upon heathen nations the sanctity of the Home, and the marriage relation, when 3000 anti-Christian American Mormon missionaries are going up and down this country, and to nations beyond the sea?

It is said that the great guns in the army and navy are 1500 times heavier

than the projectiles they shoot. The same is true of a nation, a church, or a man. The life must not contradict the message.

Dr. Josiah Strong said: "If our American Christianity cannot purify our politics and elevate our ethical standards of business and establish just relations between races and classes in our own midst, with our increased facility of communication, which is making the whole world a neighborhood and publishing our national sins on the heathen housetop, this failure will soon paralyze our missionary efforts in all the world and subject our missionaries to the taunt, 'Go back to America, and first cast the beam out of the eyes of your own countrymen and then come and cast the mote out of ours.'"

What the world has been waiting for through the centuries is a sample Christian nation. America has the best chance of being that sample. She is as a city set on a hill. Toward America the compass of every ship on all the seas is set.

The greatest service the Church of Christ can render America and the world is a vigorous and sustained campaign of Home Missions, to lift the whole level of our Christian living and make our national testimony count for Christ and His Kingdom throughout the world.

"America, America!

God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

NOTES

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, reports: "The Lenten and Easter seasons have been occasions of edifying and inspiring influences in our Mission. During Lent at the morning services a series of sermons was preached on the theme, 'Forgiveness.' At the evening services and also during Passion Week we used Dr. Darms' meditations, 'With Christ Through Lent.' These occasions have shown the possibility of our Mission to grow and advance in this field."

* * *

The month of April was a great one for Trinity Mission, Detroit, Michigan, of which Rev. F. W. Bald is the pastor. Forty-five new members were received. The aggregate attendances have been from 700 to 1200 per Sunday. Sunday school has reached 539.

* * *

No Sabbath means no Church;
No Church means no worship;
No worship means no religion;
No religion means no morality;
No morality means no society;
No society means no government;
No government means anarchy."—
Bishop Gore.

(Taken from the Calendar of Trinity Mission, Detroit, Michigan.)

Practically all the reports from the Missionaries for the month of April were glowing ones. Many additions to the membership are reported and in the majority of cases they say, "Our apportionment is paid in full." Special services were held during Lent in most of the congregations and there seems to be a fine spirit everywhere.

* * *

One of our Missionaries, however, found the month of April, to use his own words, "a terrible month of over-flooding." This faithful pastor is Rev. R. Steiner, at Marvell, Arkansas. The flood came just to his barn in the garden and the surrounding country was like a lake. One Sunday it was impossible to reach the schoolhouse where the people of this community worship. Many of the flood refugees are camping in the vicinity.

* * *

The Rev. James W. Bright, Missionary of David's Reformed Church, Dayton, Ohio, reports: "We experienced a wonderful Easter season and paid our apportionment in full for the first time in nine years and the first time in a century from the regular envelope offerings. The Easter offering was over \$300. The congregation voted unanimously to launch a \$10,000 remodeling program at

once. All this augurs well for the future."

* * *

On Sunday, April 3rd, Grace Mission, Kohler, Wisconsin, of which the Rev. E. A. Katterhenry is the pastor, dedicated its beautiful new church. The sermon was preached at the morning service by Rev. J. M. G. Darms, D. D., of the Mission House, and in the afternoon by Rev. E. G. Krampe, D. D., the first pastor of Grace Church. It was under his care that this congregation was started in January, 1924, in the Kohler Village Hall, where services have been held up to this time. Professor Frank Grether also assisted in the afternoon service and preached the German sermon. The evening service was in charge of the Mission House. The sermon was delivered by Professor Hessert and the music was furnished by the Mission House Troubadors. This congregation has shown a splendid spirit from the very beginning. "For a congregation when only two and a half years old to undertake to build a new church costing over \$30,000 is truly a venture in faith in the fullest sense of the word. . . . With the dedication of its new building, Grace Church enters upon its existence as a permanent functioning institution of Kohler Village and community. . . . May it serve in the community as a tower of righteousness, for the Glory of God and the salvation of souls!"

* * *

The annual retreat at Northfield for the evangelistic forces of the country will be held June 22nd to 24th at the Northfield Hotel, East Northfield, Mass. This retreat is conducted under the auspices of the Commission on Evangelism and Life Service of the Federal Council. The program promises to be exceedingly helpful. Dr. C. W. Gordon (Ralph Conner) has been secured to bring a deeply spiritual message. Several other outstanding men will be on the program. Ample time will be reserved for the discussion of practical problems of Evangelism.

Teach us day by day what Thou wouldst have us do, and give us grace and power to fulfill the same.

—HENRY ALFORD.

The Question Box

(A number of questions were received during the past month. We solicit readers of THE OUTLOOK OF MISSIONS to send in others.)

Q. What plan has the Board of Home Missions to redeem its coupon bonds?

A. The Board is selling serial coupon bonds in denominations of \$100, \$500 and \$1,000, bearing 5 per cent. interest and non-taxable. Already \$100,000 worth of these bonds have been sold. The Board is establishing a Sinking Fund whereby it will be able to pay both the interest when due and the bonds themselves upon maturity.

Q. How does the Board of Home Missions know the kind of work its Missionaries are doing?

A. The Board through its Departmental Superintendents tries to keep in very close touch with the Missionaries. Frequent visits to the Missions are made by these Superintendents. The Missionaries also furnish every month a letter to the General Secretary telling him about their work. They also fill out quarterly report blanks and an annual report blank. The questions on these quarterly and annual reports are intended to cover practically the entire field of activity. Mutual confidence and Christian fellowship prevail between the Board and its Missionaries.

Q. Do the Missionaries receive the same appropriation from the Board from year to year?

A. By no means. In proportion as the Mission itself is able to pay towards the Missionary's salary the Board decreases its appropriation. It expects every Mission to assume a larger share of the salary each year and thus relieve the Board to that amount. The same appropriation from year to year would indicate little progress on the part of the Mission and would not enable the Board to reach out into new fields unless the Church at large responded more generously.

WHO'S WHO AT THE SCHWARZWALD CONFERENCE

June 14th to June 17th

Prof. William V. Dennis—Associate professor in Department of Rural Economics, Pennsylvania State College. In charge of Rural Sociology. Inspirer of hundreds of teachers, county agents and progressive community leaders in rural Pennsylvania. The chief inspiration to your superintendent of the Department of Country Life to enter this field of service. He will give the key-note address of the conference at the opening session on the Rural Life Situation and Problem. One of the most inspiring speakers the writer has ever heard.

Dr. C. J. Galpin—United States Department of Agriculture. Economist in charge of Division of Farm Population and Rural Life since 1919. Previously in the Department of Agricultural Economics of the University of Wisconsin. Author of numerous books on country life, including *Rural Life*, *Rural Social Problems*, *Empty Churches*, etc. He understands, perhaps better than any other rural life leader, the problems of country life and the possible solutions. He will address the conference on some phase of the rural life situation, of his own choosing. A most interesting speaker.

Dr. H. A. Surface—Susquehanna University, Selinsgrove, Pennsylvania. Professor of Biology. Formerly with the State Department of Agriculture of Pennsylvania and associated with the United States Department of Agriculture. Popular farmers' institute lecturer. He will be remembered by some as the man who delivered a series of five lectures last summer at the Lancaster Summer School of Theology, on the subject, "Science and Religion for Country People." He will address the conference on the subject, "The Inspiration and Economics of God in Nature." He has also agreed to lead a short walk through the neighboring woods to point out to the conference the beauty of nature and the evidences of God and His power all about rural people. A fascinating speaker.

Dr. M. A. Dawber—Director of the

Rural Church Department of the Methodist Episcopal Church. Administrator of more than a million dollars of mission funds for rural churches. Formerly professor in Rural Sociology at Boston University. Popular lecturer at the summer schools for rural pastors throughout the country. Dean of the Ohio State Summer School for Rural Pastors. He will address the conference on the subject, "The Rightful Sphere of the Rural Church." A very interesting speaker and a most versatile leader.

Dr. L. H. Dennis—Deputy Superintendent of the Pennsylvania Department of Public Instruction. Expert assistant in agricultural education 1912 to 1918—state director of agricultural education 1918 to 1920—state director of vocational education since 1920. He is thoroughly familiar with the educational situation and problems of rural America and is a noted leader in this field. He will address the conference on the educational situation of rural America. A brother to Prof. William V. Dennis. He is a most influential leader from whom we may expect a most inspiring message.

Mr. Malcolm Dana—Student at the Hartford Theological Seminary, Hartford, Connecticut, and member of the staff of a Congregational Larger Parish in Rural New England. He has had several years' experience in the Larger Parish work and is a most inspiring speaker on the subject of the Larger Parish in Principle and Practice, on which subject he will address the conference. To his direct experience is added very close contact with his father, Dr. Malcolm Dana, who is in charge of the Rural Department of the Congregational Church.

Mr. F. B. Bennett—Graduate student and assistant instructor in the Department of Rural Education at the Pennsylvania State College. A wide experience in teaching and recreation leadership. He will have charge of the recreational periods of the conference which will be given a prominent place on the program.

Mrs. Chas. I. Lau—Pastor's wife and assistant in the Lytton-Ai Community Charge (Ohio) supported by our Board of Home Missions. She is an artist in dramatic and literary expression. She will be remembered as the author of a standard for dramatics in the rural community. She will address the conference on the subject of "Dramatics."

Mr. Chas. S. Adams—County Agent of the Berks County Farm Bureau since 1914. Superintendent of one of the local Sunday Schools. Formerly president of the County Sunday School Association. Secretary of the local Sunday School Council. Leader in the religious life of the Schwarzwald Community. He will address the conference on the work and services of the Farm Bureau and the County Agents.

Mr. Chas. W. Kline—Farmer and rural school teacher. President of the local Sunday School Council, which is exercising great leadership in the religious education program of the community. He will address the conference on "The Serv-

ices and Possibilities of the Sunday School Council."

Mr. W. S. Adams—Manager of the St. Lawrence Dairy Co., Reading, Pennsylvania. Leader in the social and economic life of the Schwarzwald Community. He will address the conference on "The Exeter Memorial Association," the organization which serves as the host of this conference.

Prof. W. R. Gordon—Extension Expert on Community Life and Organization of the Pennsylvania State College. He is preparing the local community for the entertainment features of the conference program, including the pageant, plays and general reception. Due to a conflict of dates, he will be unable to be present at the conference itself, but he is rendering wonderful service at this time in the preparations for the same.

Mr. R. S. Adams—Superintendent of the Department of Country Life, who will be in charge of the conference and will lead the discussions.

THE BOARD OF HOME MISSIONS AND OVERCHURCHING IN RURAL FIELDS

Whereas the Department of Country Life of this Board was constituted for the purpose of analyzing the needs of country churches and the communities which they serve, throughout our denomination.

And, whereas an increasing number of rural charges are appealing to this Department and to the Board for mission aid;

And, whereas a large number of these charges are in territory which is sadly over-churched so that the spiritual welfare of the community is seriously impaired as a consequence;

Be it resolved that—

1. The Board of Home Missions of the Reformed Church in the United States hereby goes on record as being unequivocally opposed to the use of mission funds for the establishment, equipment or maintenance of competitive enterprises.

2. The Board adopts as their interpretation of an over-churched field in the

Town and Country area, Exhibit A of the report of January, 1926, of the special joint committee on Comity of the Home Missions Council and the Council of Women for Home Missions.

(Exhibit A referred to above, follows the resolutions in this issue.)

3. The Board will enroll new rural charges only on the basis of the above standard after a careful study of the fields proposed for enrollment.

4. All newly enrolled rural charges be required to adopt as the goal toward which they will consciously strive, the minimum par-standard of church efficiency as prepared and adopted by the Home Missions Council and Council of Women for Home Missions, and that a time limit of five or seven years for the attainment of this goal be set;

(This goal in wall-chart size can be purchased from your Department of Country Life for 15c.)

5. Pastors be challenged to the pastorate of such enrolled rural fields in

the hope of remaining at least five years, and that a salary be offered which will attract and hold men of large ability;

6. The rural pastors assigned to fields enrolled as above be sent by the Board of Home Missions, on a scholarship basis, to an approved summer school for rural pastors for at least three summers, and that said pastor understand upon election to the field that such attendance is required within the first five years of their service;

7. The Board may apply as soon as advisable and possible the same standards and requirements to rural and small town charges already enrolled for mission support.

8. Publicity be given throughout the church to these adopted policies regarding the home missions work in rural territory.

Submitted by
RALPH S. ADAMS,
Supt. Dept. of Country Life.

Adopted April 22, 1927, by Executive Committee of the Board of Home Missions of the Reformed Church in the United States, as the accepted policy of the Board.

Motion also to appoint Committee on Comity of the Board to co-operate with the Comity Committee of the Council of Home Missions.

FROM THE 1926 REPORT OF THE COMITY COMMITTEE OF THE HOME MISSIONS COUNCILS

EXHIBIT A

Comity Principle Applicable to English-Speaking Work in the Town and Country Field.

1. A field shall be regarded as adequately occupied when, for each 1,000 population, homogeneous as to language and color and reasonably accessible from a given point, there is present one church meeting at least the following minimum standard of service and equipment:

Resident pastor devoting full time to work of the ministry.

Public worship every Sabbath.

Sunday school meeting regularly.

Edifice reasonably adequate to needs of the community for worship, religious training and service.

provided that where a church has or is proposed to have the exclusive occupancy of a field it will receive in Christian fellowship all varieties of Evangelical Christians without subjecting them to doctrinal or other tests which do not accord with the standards of their respective faiths.

2. Conversely, a condition of over-churching and competition shall be held to exist where the number of churches in the community exceeds the above ratio if at least one church per 1,000 people maintains this minimum standard of service and equipment.

3. Where, within the terms of this definition, an aided church is maintained in competition with a self-supporting church (i. e., a church which draws a current support exclusively from the given community), the latter, if it meets the minimum standard shall be regarded as entitled to the field and the grant in aid to the competing church should be annually decreased looking to the complete cessation of aid at the end of three years.

4. Where no one of the churches in an over-churching community is self-supporting as above defined, the denominations concerned should confer at once to determine what church should be asked to undertake the responsibility of maintaining at least the minimum standard of service and equipment in that community (except that if one of such aided churches now maintains the minimum standard it shall be regarded as entitled to the field, and aid should be withdrawn from the others as indicated under "3" above).

The following alternative methods of adjustment are generally recognized as applicable under these circumstances:

The unconditional withdrawal of one denomination in favor of the other,
or

The withdrawal of one denomination in favor of the other on the basis of a reciprocal exchange (i. e., favoring the withdrawing denomination in another community), or

The withdrawal of both in favor of a third not now present, or the formation of a federated or community church.

5. No new enterprise should be initiated with missionary support in contravention of the above principles.

6. Mission aid for building purposes should not be given a competing church as above defined.

7. In the expenditure of missionary money in the Town and Country field the following objects should be regarded as of primary importance:

(a) As a first responsibility to build up the highest type of service standard for each church which now has or which is proposed to have the exclusive responsibility for a field. (For this purpose, the simplified Par Standard as worked out by the Committee on Town and Country is recommended.)

(b) To strengthen particularly for demonstration purposes, churches which face situations of unusual difficulty or unusual strategic importance.

(c) Adequately to occupy now unoccupied communities and to serve now unreached populations.

8. Where the work of a given church is to be discontinued, the policy should be definitely to dissolve its organization and unite its membership with other existing churches.

9. As a step on the way to complete co-operation, competition is held to be particularly unjustifiable if between churches belonging to the same one of the following recognized groups:

(1) Liturgical churches;

(2) Churches practicing the baptism of believers only;

(3) Churches of other denominations represented in these Councils.

10. Each mission board or agency is urged immediately to undertake a study of its aided churches to determine where competition as above defined exists.

SUMMER CONFERENCE

The third annual Conference on International, Economic-Industrial and Family Relations and Educational Method will be held on the campus of Hillsdale College, Hillsdale, Michigan, August 1-27. At this Conference the discussion method will be used throughout and the themes will be discussed as follows: International Relations, August 1-7; Economic-Industrial Relations, August 8-14; Family Relations, August 15-21; Educational Method, August 22-27. The Conference is held under the auspices of the Fellowship for a Christian Social Order, of which Sherwood Eddy is chairman of the National Committee; Kirby Page, chairman of the Executive Committee; and Amy Blanche Greene, executive secretary, 347 Madison Avenue, New York City. Twenty-three outstanding men and women of expert knowledge or experience are listed to contribute democratically, as called upon, to the discussion of the several themes during the Conference. Concerning the Conference last year,

which was held at Olivet, Mich., "The Churchman" for September 25, 1926, said: "The spirit of the Conference was a very beautiful thing. It proved possible for men and women, young and old, of different religions, and of varying shades of thought, to meet together and seek earnestly for the root causes of some of the mistakes and ills of modern society, without the slightest tinge of acrimony or bitterness and with the hope that, ultimately, the life once lived in Galilee may become the accepted life of men. If we are to have a Christian social order in race relations through the efforts of this generation, certainly the Olivet Conference method of discussion and friendly contact between racial groups has a large contribution to make."

No man is truly happy who must depend on outside things for his happiness. Success that is blazoned in the press and praised by all does not come from direct approach . . . only from and by the development of stalwart manhood.
—ELIHU ROOT.

FAITH MISSION, STATE COLLEGE, PA.

Rev. Wm. F. DeLong, Field Secretary

ONE frequently hears the statement "that when a young man or woman leaves home for college, he or she is lost to the church." This, we believe, is rather a strong statement. But if it be true, whose fault is it? Can we place the blame entirely upon the student? Has the Church done her full duty in ministering to the student, in this rather peculiar generation? Here is a real problem. The Church faces a crucial test on the college campus. The Church must not fail in the solution of this problem.

We are informed, upon good authority, that 68 per cent of the leaders in the affairs of the Nation are college graduates. Are these leaders with and in the Church or against it? In an article on "Atheism in Our Institutions of Learn-

ing," in a recent number of "The World's Work," we are told of the tremendous amount of work done by a national atheistic organization. Is the Church as zealous to have these young people within its fold as is this atheistic organization? These young people receive splendid physical and intellectual equipment. The spiritual is of no less importance. Here is where victory counts for most.

At State College, in Center County, Pennsylvania, there are 302 Reformed students and professors. These come from Reformed homes in Pennsylvania. We have no institution under the care of the Church that has that many Reformed students. In the town of State College we have Faith Mission, with a membership of about 190 people apart from this



REFORMED CHURCH PROFESSORS AND STUDENTS AT MOTHER'S DAY SERVICES IN FAITH MISSION, STATE COLLEGE, PA.

student body. Our equipment there consists of a small frame chapel, seating about 160 people. The equipment does not meet the needs of the congregation, to say nothing about the student body.

Through the influence of Rev. E. H. Romig, the pastor at State College, 232 of the 302 students have signed cards signifying their desire to attend services at Faith Mission at least once a Sunday. The average attendance per service is over one hundred. Between one hundred and one hundred and fifty students commune at Faith each communion service. From this you can see that the students are willing to come, but the work of Faith Church is tremendously handicapped because of its very inadequate equipment.

Other denominations are doing a fine student work at State College, among them the Methodist and Presbyterian Churches. Both of these have large equipments, with regular student pastors and special appropriations for this work from their church judicatories.

The Episcopal Church, with a student population no larger than ours, is engaged in placing an equipment at State College costing \$160,000. Recently that church had a campaign on in Pennsylvania for the above amount and at this writing have all but \$3,000. The Episcopal Church considers it the greatest missionary project in Pennsylvania.

The young people at State College coming from our Church are just as fine a type as those from other churches. Perhaps we cannot place as fine an equipment at State College as have the other churches. But surely the Reformed Church dare not close her eyes to this challenge.

The Board of Home Missions, at its meeting in April, decided to erect a church at State College that will take care of this student body and be an honor to the denomination. In part this church shall be placed there by the congregations in Pennsylvania. We have 936 congregations with a combined membership of 212,827 in this old Keystone State. The Board does not propose to come with any special campaign, but to make this the challenge for Home Mis-



CHURCH HOUSE OF FAITH MISSION AT
STATE COLLEGE, PA.

sion Day in November to the congregations in Pennsylvania. Home Mission Day is a day set apart by the General Synod to be observed annually the second Sunday in November. By making this the challenge on that day we avoid an extra appeal. It will mean about 35 cents per capita. Surely this is not an impossible goal. When the time comes may we put this across 100 per cent.

More to follow later. In the meantime, talk about it, and if you wish to ask any questions, write to Headquarters in Philadelphia.

OBSERVATIONS OF THE TREASURER

J. S. Wise

IN the springtime of each year those of us holding Board offices find ourselves face to face with four or five weeks of hard and strenuous work. The uninitiated might not think it so, but after the novelty has worn off, "Classical visitation" is by no means a picnic. To the Board officer it is one grand chase from one classis to another. It means early rising and late retiring; feverish haste to catch trains, trolleys, busses, or perchance, a long auto ride "up hill and down dale" over very rutty and bumpy roads. No matter what the experience may be, the said officer must be ever ready to "greet the brethren" with a pleasant smile and a hearty handshake.

For the last sixteen years I have had a part in many of these annual meetings. In spite of the personal inconvenience and the drain upon my vitality, I must

say that, in the main, I have enjoyed them very much. I have made very warm, personal friends and have been entertained in very many homes in all sections of the country. The humdrum of travel is, therefore, often alleviated by the congenial fellowship of both old and new friends and acquaintances. These social contacts not only compensate for one's discomforts, but often for one's disappointments and discouragements over the sometimes harsh criticisms and seemingly unjust accusations that are frequently made by uninformed members of the Classis.

I am writing this on the eve of my annual rounds. As many of the Classes have been assigned to each of our Superintendents as it is possible for them to reach. Every effort has been made to avoid overlapping. It is not always possible to prevent this. Sometimes it is found desirable to have two or even more of our representatives to visit the same Classis. This is never done, however, if it can be avoided. There are often side meetings or conferences to be held with Classical delegates and the expense is therefore less than if they were convened at another time and place. This is usually the case at the annual meetings of the District Synods and will explain why three or four representatives of the Board often attend them. On such occasions I often "kill a half dozen birds with one stone."

The Classical meetings are always fraught with much interest to us. It is there that we ascertain the pulse of the Church. When we are praised for work well done we go on our way rejoicing. Kindly and constructive criticism has the same effect. But when we are kicked and buffeted about, we go on our way saddened and chagrined. Of course, I do not mean that we are literally kicked and buffeted. But after all of our efforts to do our very best and when we know that we have been faithful to that which the Church has committed to us, I feel sure that an actual kick, or even two kicks, would be preferable to the enforced smile we must assume while listening to the very polite comments that

are often made about our work or the Board we represent.

Sometime ago I listened to a public criticism of the Board made by one whose accusations dated back at least twenty years. This good brother has been nursing alleged grievances for which the present Board was in no wise responsible. There would, of course, be no objection were he to continue to nurse them, but just why that should be a legitimate excuse for the several congregations of his charge to fall down on their apportionments, year after year, I fail to see. It would be far better were he to catch up with the Church and inform himself about the wonderful and gratifying achievements of the Board, especially during the last twenty years. I am quite sure he would tell a different story. And furthermore, his congregations would write some delightful new pages of history. These lines are the partial results of past experience, and in order that I may not be accused of nursing events of twenty years ago, I want to turn now to that which is before me.

I believe that the coming meetings of the Classes will be of more than usual interest. I believe that there prevails a strong desire among the majority of our leading ministers and laymen to face squarely the tremendous problems with which our Mission Boards are grappling. The Reformed Church, in spite of its glorious history, has never assumed its full share of responsibility toward Christianizing America. The Board of Home Missions feels this quite keenly. The task has been laid upon its shoulders. I believe our entire membership wants the Board to be aggressive and go on with the job. If it could be done without additional cost everybody would be happy. Unfortunately, that cannot be done. I am, therefore, hoping and praying that a fair and sympathetic hearing will be given to Home Missions on the floor of every Classis, and that every effort will be made to meet the Board's needs. I am looking forward to a real advance in Home Mission endeavor, as well as much encouragement for the work of the Board and our Lord's Kingdom in America.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF
HOME MISSIONS

April 22, 1927

AT the quarterly meeting of the Executive Committee of the Board of Home Missions, which was held at headquarters, Philadelphia, Pa., on April 22d, much time was given to full and constructive discussion of the many problems with which the Board is confronted. The usual routine matters were also given attention.

The following resignations were accepted: Rev. C. E. Hess, Bellerose, L. I., N. Y.; Rev. E. P. Nuss, Appleton, Wisconsin; Rev. Paul Sommerlatte, Missionary for Canada; Rev. John Gatermann, Barnevelt, Wis.; Rev. Armin H. Tendick, Belden, Nebraska; Rev. Diedrick Buelter, Beulah, N. D.; Rev. Francis C. Schlater, assistant pastor, Trinity, Detroit, Mich.; Rev. Elam J. Snyder, Tabor, Philadelphia; Rev. Ira Gass, West Milton, Pa.; Rev. Andrew Kovachs, Ethel Logan, W. Va.

The following were commissioned as Missionaries under the Board: Student A. H. Schmueszer for Maywood, Chicago, Ill.; Student James Gilbert for Zion Congregation, near Dayton, Ohio; Rev. A. H. Tendick for Omaha, Neb.; Rev. E. W. Kruse for Hale Memorial, Dayton, Ohio; Rev. J. Stanley Richards for Dewey Avenue, Rochester, N. Y.; Student Howard F. Boyer for St. Stephens, York, Pa.; Rev. J. Wade Huffman for Roanoke, Va.; Student Samuel Givler, Jr., for the Rosedale Charge, Pa.; Student Wilmer H. Long for the Sabilasville Charge, Md.; Rev. Charles Kovacs for Hungarian, Tonawanda, N. Y.; Rev. Michael Kovacs for Hungarian, Gary, Ind.; Rev. Charles Krivulka for Hungarian, Ashtabula, Ohio; Rev. E. F. Franz for Appleton, Wis.; Student Anthony Szabo for Hungarian, San Francisco, Cal.; Rev. Alex Toth for Hungarian, Racine, Wis.

The following new Missions were enrolled: New Middleton Charge, Ky.; Hungarian, San Francisco, Cal.; Hungarian, Racine, Wisconsin; Faith, York, Pa.

Many financial requests came before the Board, but because of the already heavy indebtedness it was not possible to grant all the requests; however, the Mission at Greensboro, N. C., is to be helped in the purchase of a property for a future relocation of its work; the purchase of lots on which the chapel is located was authorized for the Mission at Bellerose, L. I., N. Y.; endorsement of a mortgage loan for the First Church, Winston-Salem, N. C., was authorized; the Mission at St. Joseph, Mo., was given a grant towards its parsonage; the West Side Hungarian Mission at Buffalo, N. Y., was granted a loan as was also the Second Church, Lexington, N. C.; certain grants for payment of interest and exoneration of interest were made for Roanoke, Va.; Third, Greensburg, Pa.; Salem, Altoona, Pa.; permission was given to the State Street Hungarian Church, Bridgeport, Conn., to place a mortgage on its property; and Trinity Mission, Detroit, Michigan, was given permission to purchase additional property which they will finance themselves; plans were approved and authorized for a new church at Cuyahoga Falls, Ohio. The Missions at State College, Pa.; Columbus, Ohio, and Roanoke, Va., will be taken care of through the Home Mission Day for 1927. The Reformed Congregations in the State of Pennsylvania and in the New York and West New York Classes will be asked to contribute their offerings on Home Mission Day for a splendid new church at State College, Pa., where there are about 300 Reformed students, whose needs should be adequately met. The Reformed congregations in Ohio and in the Midwest and Northwest Synods will be asked to give their offerings for the Wilson Avenue Mission in Columbus, Ohio, in order that it may complete its plant and properly equip itself for modern church work and reach the Reformed Students attending the State University in the capital city of Ohio. The Reformed congregations

south of the Mason and Dixon Line, namely, those in Baltimore-Washington, Maryland, Virginia and North Carolina Classes, will be asked to give their offerings for the Mission at Roanoke, Virginia, which has recently relocated and put up a fine new building, but which has a debt above its ability to finance.

The General Secretary, Dr. Charles E. Schaeffer, reviewed the work of the quarter, of which one of the outstanding events was the installation service for Dr. Rufus C. Zartman, Superintendent of the Department of Evangelism, which was held in Trinity Reformed Church, Canton, Ohio, on April 3rd. Dr. Schaeffer stated: "Evangelism should receive a fresh impetus in our Church and if the plans which are being formulated can be worked out successfully, they will be practically the first of this character to be put into operation." In the work of Social Service the major emphasis for the present is being placed upon the inspirational and educational features and the details are to be carried out by the local congregations in a given community. In the Department of Country Life, Superintendent Adams has been making arrangements for the Conference to be held at Schwarzwald, Pa., June 14th to 17th, to cover the Eastern portion of our Church. The Department has been active in securing valuable information through a questionnaire sent out to all the rural pastors with a view of ascertaining information on pastors' salaries and their problems of living. The material may later be put into bulletin form and given larger publicity. To quote from Dr. Schaeffer's report: "It will be observed that these three phases of work, namely, Evangelism, Social Service and Country Life, are reaching in their operations beyond the Missions on our roll and necessarily relate themselves to the entire denomination. This emphasis is producing a change in our Home Mission policy and is showing the trend which Home Mission work begins to assume. More and more will the emphasis be placed upon the vitalizing of the already existing congregations rather than the establishment and support of new churches. Many people, ministers and laymen are contending that we have

almost enough Protestant congregations and the problem now is to bring the existing organizations to the highest point of efficiency. . . . The Missionary leaders are sensing this problem and are seeking to make a readjustment of some kind. Our own Superintendent Mullan has been interested in effecting a merger between a Reformed and Lutheran Church at Alvira, which is a part of our Montgomery Mission; also in uniting two of our Churches in the City of Baltimore, St. Luke's and St. John's; and has recommended a federated charge of two Reformed Churches and one Presbyterian Church under the auspices of the Pennsylvania Council of Churches. In spite of this emerging policy we must not cease the establishment of new interests entirely. New Mission fields present themselves in various communities, such as in the suburban sections of Philadelphia, New York, Baltimore, Johnstown, Chicago, Detroit and elsewhere."

In his report Dr. Schaeffer referred to the fact that there are very few vacancies among our Missions at the present time. Six new buildings were completed during the quarter. In seven other congregations building operations are still going forward and for five others plans are being consummated. During the quarter the following buildings were dedicated: Glenside, Philadelphia; Calvary, Bethlehem, Pa.; St. Mark's, Baltimore, Md.; Emanuel, York, Pa., and Seventeenth Avenue Community Church, Denver, Colorado. Three Church-building Funds were enrolled.

After giving a more or less detailed account of the work done in the various departments for the past quarter, Dr. Schaeffer stated: "A survey of this ever enlarging work of our Board indicates the progress which we as a Board have made within the last twenty-five years, from a small distributing agency without any headquarters to a complex, highly organized and effective promotional agency. Through our various activities we reach down through the judicatories of the Church to every pastor, consistory and congregation. The results in money alone would justify our change of policy.

(Continued on Page 262)

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

JUVENILE DELINQUENCY AND THE PLAY PROBLEM

THE telephone bell jangled, breaking the atmosphere of restful quiet of the X's living room, where Mr. X read his evening paper, now and then expounding an item to Mrs. X as she sat embroidering a bridge set.

Mr. X (impatiently)—"Yes? Yes?"

Voice—"This is the Chief of Police; we've caught the leader of the gang that has been breaking your street lights."

Mr. X—"Well, lock 'em up! No use bein' sentimental about it!"

Voice—"Well, I'll tell you, X, it's your own boy, Bob!"

Mr. X—"Hold it up, Chief. I'll be right down!"

An ordinary little episode, you say—no thrill in that. No—but boys of that little town get a thrill out of it. For from that night dates Mr. X's zeal for play provision and expert leadership for his own and other boys. Several neighbors had previously approached Mr. X regarding securing modern recreation facilities for the community. Mr. X had scoffed. "Play fields in a town of 12,000? Let 'em play in the backyard. Everybody has a yard!" Small misdeeds like the breaking of street lights irritated him, and he frequently complained to the Chief of Police at the lunch club. Only a home thrust showed the relation between play and juvenile delinquency—even in a town of 12,000. But it did the work.

Juvenile delinquency in small communities is just as real a problem as it is in large cities. Taxpayers too often do not realize what juvenile delinquency is costing them in dollars and cents alone. In some cities, however, these costs have been studied and steps taken to reduce the social and money loss resulting from juvenile delinquency.

The Playground and Recreation Association of America frequently receives reports indicating the positive value of playgrounds and recreation in combating the juvenile delinquency problem.

B is a city of 16,000. As a general rule, 50 of its local boys were sent to the State reformatory each year. It established community playgrounds and recreation and other boys' work activities, and last year only two boys were sent to the reformatory.

L has a population of 10,000. Its delinquents numbered 91 a year prior to the establishment of public recreation. Several years later the number had been reduced to 53 in a year.

The population of C is 13,000. It always had a great deal of difficulty each year at Hallowe'en. Several years ago there were 40 calls for police help and a property damage of \$500. Soon after public recreation was established the recreation worker had charge of the Hallowe'en parade and celebration. The boys and girls and young people had the best Hallowe'en they ever had. Thousands of adults enjoyed the celebration, and there was not a single call for the police nor a single dollar's worth of damage done.

S is a mining community of about 25,000. There are no playgrounds with leadership. The only use that is made of the one so-called playground is as a site for visiting carnivals. Some of the local records show that 17 boys and girls were committed to penal institutions last year for an average term of 15 months. The institutional cost records show that these commitments cost the taxpayers approximately \$8,400. How much better it would be in terms of dollars and cents, as well as in terms of human happiness, if at least some of this \$8,400 could be used to provide playgrounds and recreation activities.

Juvenile delinquency is not the only reason small cities must provide play opportunities. Most of them are industrial communities. Improved methods of production are providing increased leisure for the adults and young people. The

specialization of industrial processes makes it necessary for workers to find their self-expression and fuller enjoyment of life almost entirely in their leisure time. Small cities are usually barren of opportunities for adults and young people. It is imperative that they provide opportunities for the wholesome use of their increasing leisure if they are to survive and prosper.

The hunger for music, the desire for dramatic expression, for outdoor recreation, and for the finer things of life exist in the small city as well as in the larger centers of population. The big city does not have a monopoly on life and life impulses.

PREVALENCE OF CRIME IN AMERICA

SOMETIME since Dr. W. C. Bagley, of Columbia University, speaking in Philadelphia, said: "We have, in proportion to our population, a ratio of murders, assaults, robberies and burglaries far in excess of any other nation for which comparable data are available. In 37 States the annual homicide rate in 1924 was not less than 84 in 1,000,000 of population. In 76 cities it was 99 to the million. Dr. Hoffman, the statistician, reports an increase of 100 per cent since 1900 in 28 cities of the United States. Other serious crimes have increased in about the same proportion. Closest to us stands Italy with 35 homicides to the million. Then come England with between 7 and 8, Spain with a fraction over 9, Scotland 4, Holland 3 and Switzerland less than 2. The rate in Ontario and Quebec is only one-twentieth of ours. Even South Africa and Australia have fewer than one-fifth of our rate.

(Continued from Page 260)

As we all are getting an enlarged vision of the task which confronts us and the opportunities which open on every side, let us consecrate anew to this great enterprise of making our country a Christian country and our Church in having the largest possible share in the realization of this goal."

Treasurer Wise in his report for the quarter showed net receipts in the General Fund of \$95,865.20, with expenditures of \$90,042.39. In the Church

In 1920 there were 459 cities with a population of 10,000 to 25,000.

Most of these cities are constantly growing, some rapidly, some slowly, but no less surely. In most of these cities there is now land available which the communities can secure at a reasonable price for parks, playgrounds and recreation areas. The day is coming, and is not far off, when most of this available land will be needed. Are these smaller cities to repeat the mistakes of the past, or are they to provide for their boys and girls and young people of the future by setting aside those areas now when the cost is not prohibitive?—*The Playground and Recreation Association of America.*

In 1915, one American city had twice as many burglaries as all of England and Wales." A very challenging feature of the "crime" situation is the comparative youth of the "criminals." Dr. Bagley, as an educator, expressed the sentiment that progress against crime can only be made by the development of character training in the educational system of the children and youth of the land. From the standpoint of the church, religious education, it would seem, is the only solution of this vexing problem. And yet the churches have had for a long time a monopoly of character training for which better results might reasonably have been expected. Why not try a combination of religious instruction under expert educational leadership and method? Is the *Sunday school*—of comparatively recent origin—the last word in character training?—*Pennsylvania's Children in School and at Work.*

Building Department the net receipts were \$29,553.50, and in addition \$7,729.20 was received from the Missions on account of their indebtedness to the Board, making total receipts during the quarter for this department of \$37,282.70. In the same department the expenditures were as follows: For investments and grants, \$47,080.54; interest and annuities, \$13,066.87; Catawba College, \$2,500; Home Mission Day Services and legal expenses, \$1,441.58, or a total of \$64,088.99.

July 19.

B. Y. S.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE CRISIS IN OUR WORK IN CHINA

DURING the past six months the Board has been called upon to face a most critical situation in regard to our work in China. Last fall, the work of the several departments centering in Yochow City was made the object of incessant attacks by the propagandists who accompanied the invading Nationalist Army. Huping Christian College was especially singled out, until the conditions became so intolerable that the institution had to be closed early in January. The Ziemer Girls' School, the Bible Woman's Training School, and the Hoy Memorial Hospital were compelled to do likewise. Finally, upon the urgent advice of the American Consul, all the missionaries of our Yochow Station withdrew and came to Shanghai; some returned home to America, others went to Nanking to continue their studies in the Language School, and a few left for Japan. Meanwhile, our work at Shenchow was proceeding with only minor interruptions. As the situation in the Lower Yangtze Valley became more and more serious, our missionaries at Shenchow, in obedience to the repeated Consular advices, also left for Shanghai, early in March, and arrived safely on March 31. Those of our missionaries who were at Nanking when the city was taken by the Nationalist troops suffered considerable hardships before they were allowed to leave. They escaped with their lives, but without any baggage or clothes.

The Board has tried to guide, sustain, and comfort our missionaries in China from the very first intimation of their trials, as will be evident from the first cablegram sent to them at Yochow City: "We wish to assure you of our sincere sympathy concerning the situation. Authorize Executive Committee to do as the circumstances require. We will be responsible for traveling expenses. Do you

think it would be wise, under the circumstances, for most missionaries leaving station and returning to America? Suggest as alternative attending Language School or helping Japan Mission. Inform Board periodically of situation, as friends in United States are anxious. Our prayers and deep sympathy are for you."

Our Church has been hard hit, the hardest of any Church in its missionary work in China. Of all the Provinces in China, Hunan has made the cleanest sweep of the missionaries—its best and truest friends. Let us bear in mind that these servants of Christ were not driven out by the local citizens, for these were anxious to have them stay and offered them protection, but by Communist agitators who, we believe, in due time will lose their influence with the Chinese.

China Demands Her Rights

That the Republic of China is justified in its demands for fair play and a square deal by the Family of Nations, no one can deny unless he is altogether bereft of a sense of justice. Most of the conditions that the Chinese propose for settlement are reasonable and should appeal to the conscience of the Foreign Powers. Since the United States has never had an eye of greed on getting any land concessions in that vast country, and since our nation has always been "China's best friend," it would seem a new expression of kindness on our part to act the Good Samaritan now as that great nation lies prostrate on the highway of progress—torn, bleeding, and suffering.

A New Era for the Work in China

Amid the shadows that rest upon our work in China, let us not be swept off our feet by feelings of despair. Rather let us believe that the present eclipse will pass

away and the work of Missions will enter upon a new era of prosperity. As Christians, we owe it to Christ to heed His voice, "Be not faithless, but believing." In one of his last letters, Dr. Hoy has left a testimony that should remain with the Church as a sacred heritage. He wrote: "Whatever may come to us, please remember that Mrs. Hoy and I do not regret our having served so long in this land. Service has been joy. One year and a half ago we returned to a *Changed and Rapidly Changing China*. We may be too old to readjust ourselves to the new environment, but surely this inability must not embitter us. Both God and man have been gracious to us all our years in this land of the 'Far East.' In all our efforts we have tried to hold up Christ and Him crucified; and we still believe in Him Who was sent into the world to save those who will receive Him. Should we be driven out tomorrow, our labor in the Lord has not been in vain. In these discouraging days there are many Chinese who, by letter and by personal calls, testify to what the Christ preached or taught means. For all this we take heart and rejoice for the service the Lord has owned."

"Let not the Board and the Church become discouraged. God's right arm of salvation has not been shortened. The CHURCH still lives."

An Emergency Expense

The return to the United States of our missionaries in China imposes an extra financial burden of at least \$50,000 upon the Board, for which it is not responsible. The usual expenses of the China Mission will not be less, for the time being. We have faith in our pastors and people that they will not allow this emergency to add an additional amount to an already top-heavy debt. The way to meet the need is to pay it.

MORE WORKERS NEEDED IN JAPAN

Our work in Japan is in a most hopeful condition. There is a fine spirit of co-operation among the missionaries and their Japanese associates. All the departments, evangelistic and educational, are in charge

of Joint Committees. As one views the field, with its sixty million of people, forty million of whom live in the rural districts, it is plain that a great work needs to be done in the near future. The influence of the Japanese Christian Church is tremendous in the life and thought of the Japanese people, but her own leaders profess openly that she is not able alone to cope with the task of evangelism. In the nature of the case, the growth of the work cannot keep pace with the increase in population unless there are more workers. A Japanese of great vision not long ago testified as to the need of foreign missionaries: "Yes, give us more missionaries of genuine character, full of faith and grace, and the future of Japan is sure."



DR. AND MRS. PAUL L. GERHARD

Our genial missionary, Rev. Paul L. Gerhard, was given the honorary degree of Doctor of Pedagogy at the recent Commencement exercises of Franklin and Marshall College. Dr. and Mrs. Gerhard will return to Japan in July.

WHO'S WHO IN AKITA

GENZABURO AOKI is our ambitious young pastor at Omagari, a town of over ten thousand people which has only one church. While he has been in the work only a little less than two years it is quite remarkable what he has done in so short a time.

One of the first essentials to success in the ministry is to win the confidence of your people. This, Mr. Aoki has done through his determined efforts to make things go. His sermons, while not always first-rate from the standpoint of scholarship, ring with a note of earnestness, which wins people. Attendance at all the services of the church has steadily increased; so have contributions for both benevolence and current expense.

A year ago last fall he became engaged to Miss Ariya, a teacher in the Girls' High School at Omagari. Their intention was not to get married until last fall or early this spring, but last spring news of their engagement reached the members of his congregation who begged him to get married at once. When he told them that he did not have enough money to do so at that time they said that they would take care of their wedding expenses. When he expressed a desire to have the wedding ceremony in Sendai where he has many friends, his members said, "But then we cannot be present. You must have it right here. It will be the first Christian wedding in Omagari." Did you ever hear of a congregation that was more enthusiastic over its pastor?

Mr. Aoki is a man with ideas which he is eager to put into operation. For instance, he is eager to develop in Omagari a church that will serve the whole township, as well as the people of the town. He would have all Christians in the township hold their membership in his church. Then he would arrange a schedule of services for the surrounding villages, making it possible for every part of the surrounding district to have the privilege of Christian worship every so often. This would increase the interest of believers who are scattered in the villages of the township, and who seldom have the privilege of attending the serv-

ices of the sanctuary. It would multiply the number of seekers. And it would be a step toward unity in the work, and self-support.

As a pastor he does not hesitate to tell the members of his flock what is expected of them. I was greatly impressed by an incident that happened last spring. After I had baptized two young persons whom he had led into the way of faith, he asked me if it was alright for him to speak a few words to his new members. I assured him it was, after which he spoke somewhat as follows:

1. Your becoming a member of this church is like joining a large family. The members of this church are your brothers and sisters. As such they are ready and willing to be of whatever service they can to you. So do not hesitate to come to your pastor or any member of our church family with your problems and difficulties. In return you will have to be ready to stand by them in time of need or distress, and in every way possible show forth the spirit of love and service, which we see so fully revealed in Christ. Are you willing to take such an attitude toward your fellow Christians?

2. While the aim and purpose of the Church of Christ in Japan is, through the power of Christ, to help Christianize the world, and especially Japan, our aim here is to Christianize Omagari and the surrounding district. This is our fixed and definite responsibility. It is a worthy task. The pastor alone cannot accomplish this. The help of every member of this church is needed. Will you, who have just been consecrated to Christ through baptism, be willing to assist us in this work?

3. To carry out our objective as just stated it is necessary to have the financial support of each church member. Are you willing to further our common cause with liberal offerings?

The persons addressed responded to each question in the affirmative. After the service all remained for a short social hour during which the new members demonstrated their willingness to help by serving tea and passing cake. It was an

hour of wholesome fellowship. The conversation was mostly about the immediate and future work of the church.

All these things speak well for Mr. Aoki who is just on the threshold of his life's work. Mr. Aoki was born on the first of March, 1898, in a country village not far from Sendai. For generations his family has been engaged in farming. His father was a zealous follower of the Nichiren Sect of Buddhism. Both his father and mother had hoped that the boy, Genzaburo, would enter the priesthood of their faith, since he was not strong enough physically for work on the farm. But Nichiren did not satisfy the youthful seeker after truth. Only Christ could do that. One day he saw a poster

announcing a Christian meeting in the public hall of his native village. He attended, and heard for the first time the message of a God of love who is able to save to the uttermost. At the age of seventeen he received baptism at the hands of Dr. J. P. Moore, who is now living a rather *active* retired life in the homeland. This was in May, 1915. Six years later this rather shy young man entered our Theological Seminary in Sendai from which he was graduated in 1925. We bespeak for Mr. Aoki and his wife a most useful career in the Christian evangelization of Japan.

I. G. NACE.

Akita, Japan.

OUR GIRLS' CLUB IN BAGHDAD

November 12, 1926. I do so love to trace events to their suggestive beginnings,—to link up things and find how fortuitously they happen. On Saturday I had an impelling impulse to send a note to an English lady recently returned from a summer in England. To call seemed out of the question because of sickness among our teachers and always crowded days. She answered the note by calling the next day and as both of us are interested in welfare work the conversation soon steered that way.

When she left we had arranged to have a few of the girls of our society go with me to a Health Center carried on by an English lady whose husband is Acting High Commissioner whenever Sir Henry Dobbs is away. Four years ago this lady opened the court of her house to the distressed of her neighborhood and for four years has given her mornings to this relief work.

The girls of the Club are continuing the sending of ten poor girls to school begun last year, and like last year not only is tuition paid when necessary and school materials provided but every girl is completely clothed. This year the girls felt that they could do more and this invitation came just as we were organizing our social service work and wondering how to enlarge it.

We went to this home—four of us—our Moslem president, our Jewish treas-

urer and the splendid leading spirit of our Social Service Committee, also Jewish. At the regular time the door of the house (Baghdad houses have only one door which leads directly into the open court), was opened and in swarmed a ragged, suffering crowd of women with babies and older children. In this locality the poor Arabs have set up their mud huts and live a life not much higher than the beasts of the field. Indeed many animals would scorn such revolting surroundings. All these people have trachoma. It is the curse of the land and an American Foundation should help to wipe out this scourge.

The competent lady of the house opened her big medicine chest, spread out trays, cotton, gauze, medicine bottles and disinfectants and started to work. I had seated myself one day by the side of an English doctor who treats eyes in the Royal Hospital as the people outside were one by one led before him, and had quickly learned to recognize the stages in this fatal disease. So this day I could know who had come too late. There stood a young girl with a child in her arms and I asked what she could see? She said that she could see the sun a little. Her husband has deserted her because of her assured blindness and left her in want. This land has no place or help for such as she. Oh! there were others like her! A wretched half-witted

boy was led in by an old crone so thinly covered with rags that she pretended a dislocated shoulder to get the warm cotton and gauze wrapped about her bones and when one shoulder was bandaged she offered the other. The poor boy was blind but his sores were salved. Eyes and scabby sores and distended abdomens among the babies for the mothers feed them pomegranate seeds until as the lady said, they rattle, and bruises were the troubles that needed treatment. "It is but a drop in the bucket," was the reply when we commended this piece of work.

"What can *we* do?" we asked. Before we left we had plans formed. We would gather old clothes of warm material, buy more if necessary, appoint a day when handsewing machines could be assembled at our house and spend an afternoon or two in sewing little garments for the babies before the cold days of winter would come.

January 19, 1927. The above was written, placed in a drawer and forgotten. A letter from Dr. Bartholomew arrived today at the same time that a servant brought a note of thanks from the caller

mentioned in the beginning of this article. Much has happened between these dates. The coincidence of the arrival of the two envelopes at the same time and something Dr. Bartholomew wrote made me recollect that I had started to tell you about the clothes for which the note expressed gratitude.

We carried out our plans and 34 warm little dresses were sent to this Health Center in three installments!

Besides this work the girls are studying very hard this year. They come to our house twice a week, Thursday and Friday. Our Club meeting is held as always on a Thursday afternoon from two to three, and after the session the girls divide into two classes for study: one class occupies our dining room and the other a bedroom. Because we have with us this year Miss Tucker and Miss King it has been possible to give four hours of teaching to them. I have tried not to exaggerate the ability of these girls when writing or speaking about them and am greatly pleased that both ladies have outdistanced me in their estimates of them. The word they use is "Remarkable!"



GIRLS'
CLUB,
BAGHDAD



The subjects taught to the higher class are: History using as a textbook "A General History of Europe," by Robinson, Breasted, Smith; Literature, Science, Algebra and to the lower class Reading, English Composition and Geography. In Science the girls took the same examination given to the highest class in our Boys' Secondary School and though they began later and had only two hours per week instead of four, the majority of the class received over 90 in very exacting marking. Miss Tucker began with a simple Algebra and now regrets her mistake. In the interpretation of poems the ladies find, as I found, that their insight into the inner meaning of the poem, though to them, in a foreign language is most subtly comprehending.

Then the joy they find in study is a new thing to those of us accustomed to American boys and girls. To learn is to them pure happiness and if left alone a short time their gay voices make one wonder what the fun is about—not a party or a dance or an outing, but a problem or a fact in history or a new discovery or a new-found star—always abounding joy in this adventurous life of learning to know. Here in Haroun Raschid's old city, which in his day was an intellectual center are to be found boys

and girls who pursue study for its own sake as we have never witnessed it anywhere in our varied experience.

Some of the girls have established homes of their own and in each case the husband with pride has placed his wife by his side on an equality with himself. In this part of the world marriages are negotiated and the parents, if they desire for their daughters a "good match," must pay a good dowry. So far as we know no dowry has been paid by the parents of these girls, the men esteeming ability and intelligence above money. It is a great pleasure to visit these homes and the Club boasts three babies, two boys and one girl, whose names must be placed on the Cradle Roll.

We had such a happy Christmas Party. It was a real reunion. Only one baby was old enough to come but all those who had connections with us as teachers or students joined with us in games and song. I did absolutely nothing; the Program Committee planned the entertainment and the Refreshment Committee provided and dispensed hospitality and the lovely big living room which has lent itself to so many occasions never overflowed with more goodwill and joy than on this afternoon.

IDA DONGES STAUDT.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of April

	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$31,568.49	\$2,377.56	\$33,946.05	\$18,582.55	\$6,522.99	\$25,105.54		\$8,840.51
Ohio	9,343.44	1,669.28	11,012.72	6,570.31	2,969.89	9,540.20		1,472.52
Northwest	805.89	88.55	894.44	820.60	591.38	1,411.98		517.54
Pittsburgh	2,629.31	156.26	2,785.57	4,143.92	1,971.34	6,115.26		3,329.69
Potomac	11,621.48	4,889.48	16,510.96	5,633.93	2,203.77	7,837.70		8,673.26
German of East.	1,621.92	82.75	1,704.67	945.11	955.44	1,900.55		195.88
Mid-West	2,472.33	124.57	2,596.90	2,408.39	426.35	2,834.74		237.84
W. M. S. G. S.		10,740.85	10,740.85		7,749.68	7,749.68		2,991.17
Miscellaneous		136.16	136.16		8.00	8.00		128.16
Annuity Bonds		3,000.00	3,000.00		300.00	300.00		2,700.00
Bequests		1,471.93	1,471.93					1,471.93
Totals	\$60,062.86	\$24,737.39	\$84,800.25	\$39,104.81	\$23,698.84	\$62,803.65	\$4,280.95	\$26,277.55
								Net Decrease..... \$21,996.60

THE UNITED MISSION IN MESOPOTAMIA

A REVIEW OF THE WORK OF THE PAST YEAR

By Rev. James Cantine, D. D.

MESOPOTAMIA is a land where the dead past continually thrusts itself upon our notice. On the site of old Nineveh stands the Mosque of Nobi Unas, guarding the supposed remains of the Prophet Jonas. Hundreds of miles below on the same River Tigris is the impressive burial place of the Prophet Ezra, visited by thousands of pilgrims yearly. Midway between the two, Baghdad itself is closely identified with the tombs and mosques of the great leaders of Islam bearing their names and perpetuating their honors. While to nearby cities, consecrated by the graves of the founders of the Shi'ah sect, countless corpses have been brought year by year, many from distant lands, to lie in holy ground. All this is typical of the state of men's minds. Ignorance and superstition prevail. The authority of tradition and unbridled fanaticism have abounded. These and the deadness of a petrified faith have for centuries made of this valley of the two rivers, "a valley full of bones." Thus was the vision of Ezekiel beside a river of Babylon.

But the vision and the prophecy go together. To this same land came the voice: "Thus saith the Lord Jehovah unto these dry bones. Behold I will cause breath to enter into you, and you shall live . . . and shall know that I am Jehovah." What has the United Mission done this past year to hasten the fulfillment of this glorious promise?

As yet our meagre resources have precluded the use of the ministry of healing, except as it has been exercised in limited degree by untrained but loving hands, and this report can only speak, and that briefly, of our educational and evangelistic activities. Perhaps somewhat of past attainment and future promise in our schools may be glimpsed by reference to this year's closing exercises.

At Baghdad the Boys' School with its Primary and High School Departments, enrolling 250 boys, celebrated its first commencement. Its graduating class was

not large as numbers go, but the presence of the High Commissioner, the Consuls of foreign countries, the Moslem Minister of Education, and not less than twenty members of the Iraq Parliament gave dignity and official sanction to the occasion. Besides the usual routine of orations, the religious background of our work was recognized in the opening and closing prayer, and was linked up with the intellectual life of the past by a poem written and read by a celebrated Arab poet. A full account of the exercises appeared in all the city papers.

At the Mosul School for Girls, a novel feature of the year's close was a pageant, witnessed by three hundred of the women of the city. An exhibition of work done in the industrial department also attracted many visitors, both men and women. Here the enrollment of 230 has reached the limit for efficiency with our present working force.

The Girls' School at Baghdad is working along quieter and simpler lines, as is doubtless best for a new venture among the backward women of this city. Here nearly a hundred girls of varied social standing are learning what will make them better wives and mothers, not alone through added knowledge derived from books, but by knowing the great Exemplar, Jesus Christ. A member of the Arab Parliament is reported as saying that this was the best Girls' School in Baghdad.

Increasingly are our schools attracting and welcoming Moslem pupils. Especially do we note the need for boarding facilities. When, as at Mosul, influential Moslem parents come and beg us to take their children into our home life for training in righteousness, the responsibility for refusal may not be lightly dismissed. Our stationary income makes any expansion very difficult, and quite impossible any response to the insistent call for schools in the outlying Kurdish and Yazedi districts.

Turning to the definitely *evangelistic*

work of the year, we note with much satisfaction the opening of the first out-station of the Mission at Hillah on the Euphrates, about sixty-five miles south from Baghdad. Our missionary family has been there but a short time, but long enough to report the distribution of over 3,000 tracts in the bazaars and a steady stream of callers at the Mission house. The encouraging thing is that these people came again and again, seemingly anxious to know the truth about our belief. Hillah was visited by missionaries of the Arabian Mission over thirty years ago, and we feel that many prayers for this city are now being answered.

In Mosul a persistent attempt has been made by the missionary to use the numerous coffee-shops as places for meeting the men of all classes who daily gather there and sit for hours. A circuit of twenty shops was worked, some of them being visited several times a week. The results were highly encouraging. The gradually growing interest in the visitor led up to many a conversation on the message of the Gospel. Over a hundred scriptures were sold and over two thousand copies of Bible parables and sermons were distributed among those asking for them. Here again systematic attempts have been made to impress upon the Oriental Christians the duty and privilege of telling the Moslems about Christ. Encouraging results have followed, and a spirit of evangelism is slowly being awakened among those who for centuries have not accounted a Moslem as a neighbor in the Gospel sense.

In Baghdad the reading room continues to be an evangelistic agency, affording many opportunities for meeting new inquirers and stimulating the old. This can still better be done when our hope for a Church and Mission House is realized. Ground is being purchased and the building only awaits the gifts of those interested in thus establishing the Kingdom.

Missionary tours have been made in various directions. Khanakin, Arbil, Sinjar, Kerkuk, are among the towns where the missionary's face and message are at least tolerated, sometimes welcomed. Contacts have been made with

many Arabs of the outcountry, leading to a better understanding of the reason for our presence among them. Notable among these was Sheikh Ajeel, chief of the great Shammar Tribe. Kurdish tribesmen and Kurdish officials in the Iraq Government have become our friends, and it seems now that the responsibility for telling the great Kurdish race of the message of Christ was largely resting upon us. We have a missionary set apart for that purpose, and plans are being considered for co-operating with the Bible Societies for the long delayed translation of the Gospel into that language. In this part of our field the settlement of the boundary dispute between Iraq and Turkey has given us more freedom and opportunity, and has been the occasion of much rejoicing in all circles.

And here must be mentioned the systematic instruction in the Scripture given in all our schools. Since the right to insist upon this was conceded by the Government, but little objection has been met with from any source. The morning assembly for reading, singing and prayer; the fostering of religious organizations among the pupils; special services and a constant personal attention by the Christian teachers; all serve to make our Lord known and His message dominant.

The above brief report is a partial answer to the question we started with—what have we, or rather you, through us, done to bring about the fulfillment of God's promise? We have seen the living Spirit of Christ breathing upon this land and bringing new life to the dead bones. Much still remains ahead of us. New schools in widely scattered quarters are called for. Those existing have their limited facilities overcrowded. We need more native evangelists to reap in the ripening fields. We need, but why go further when the appropriation from home this year was only equal to that of last? How *can* we go forward? We leave it to the Hearer and Answerer of Prayer.

Casting aside all things that mar,
Saying to wrong, depart!

To the voices of hope that are calling you
Open the door of your heart.

—EDWARD EVERETT HALE.

FOR YOUNG PEOPLE

Alliene S. DeChant

"Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."—Phillips Brooks.

BUT YOU SHALL BE A MIRACLE

CERTAIN trainers and coaches believe our lack of stamina is due to the fact that almost none of our athletes is willing to take the long, hard, rigorous training which the longer distances call for." Every track man (and girl, too) will understand the purport of that statement of Grantland Rice, who adds, "Speed may be a natural quality, capable of further development—but stamina is a slow matter of sacrifice and drudgery and enduring tests. It is built up slowly, for human fibre must be at its best to stand the strain of a long run at a record-breaking pace."

We've just become high school alumni, thousands of us, the world over. And what of our future? What sort of race are we to run? Short sprints? Or long distance? College, first, yes. Four years of "long, hard, rigorous training" and then intensive specialization, if we would rightly fit ourselves for leadership. All

for self? For the \$72,000 value Dean Frederick Palmer, of Haverford, places on a college diploma? For greater returns than money would we strive—for that stamina that shall make us better, wiser, more capable, world citizens. Like "Nurmi, the hardy," would we become—great, not for short sprints, but for 5,000 meter races, "with the thermometer around 100"—long-distance races against vice, against greed, against superiority complexes, against Jericho Roads, against race prejudice—against every force that keeps world citizens from forming a Family of Nations.

"The doing of your work," your life work, then, "shall be no miracle. But you shall be a miracle." And the joy you have in running the long race to the very end, shall be worth all the "sacrifice" and "drudgery" and "enduring," for 'tis the Good Samaritan you would be!

WHY I NEVER THOUGHT OF THE GOLD POTATO WAY!

"College? No! I never can afford it."

Ah, yes, but you can! Are you ready to peel potatoes for it? To work during "off" hours and every vacation? Miss Garnet Holman, of Simpson College, Iowa, was presented, Commencement Day, with a Gold Potato for having earned her way through peeling potatoes. Another recent girl graduate was a waitress, and typed manuscripts for her professors. A 1927 Seminary senior had charge of the bookroom, managed a typewriter agency and was a waiter in the refectory. And never so long as I live, shall I forget a certain day in July, in 1911. The place was my father's study. The dramatis personae were four: The president of Hood, my father, my mother and myself (outside the study door—

almost at the keyhole). The time seemed long—long. Finally the study door opened. My mother came out. And I knew I could go to college. I saw it in her face. Daily denyings it meant, those 1911-1915 years, for my parents; and, for self: helping in the laundry, playing the piano for gymnastics, taking care of the college pianos and helping in the library. And so with you. Almost every college, nowadays, has a Self Help Department. We have them also "over there." Let us determine, in so far as we can, therefore, our life work, and choose carefully and wisely the college best adapted to our needs, and have a serious consultation with the director of the Self Help Department and tell him we really mean business. Nor need we

wait until September to "self help" ourselves. Vacation opportunities are legion and worthwhile. One of my students in North Japan College was head-waiter in a diner; some "homeside" students "farm" all summer; others clerk in banks or stores; some drive buses, taxis or

street cars; others are waiters, or desk-clerks at hotels and inns; one college-girl and her mother last summer cleared \$300 providing beds for tourists.

A college education? \$72,000?

It is yours for the yearning and the earning!

DO YOU KNOW THAT?

Seven Chinese young men were received into our Zion Reformed Church, York, Pa., the Rev. Dr. J. Kern McKee, pastor, on Easter?

Our Yamagata, Japan, kindergarten has opened for a new year, with 55 children, 27 of whom are new?

There were 18 graduates this year at

our Massanutten Academy, Woodstock, Virginia?

The faculty of our Franklin and Marshall College, Lancaster, Pa., has given the Student Senate supreme power over all student affairs?

There were 138 participants, representing 35 classes, in the recent Stewardship Essay contest, conducted by our Church?

THE HEART OF HIM

INDEXING carbon copies of letters may not be monotonous. Much depends on whose letters are being indexed, and whether or not time is granted to scan the contents. My task as pro-tem index clerk has not been monotonous. Time-out was granted to scan the contents. A sacred privilege it has been, for the letters are the letters of our Dr. Allen R. Bartholomew. 'Tis "out of the abundance of the heart" that his lips have spoken. 'Tis of "The Heart of Him" that I would write.

Letters of praise, they are; of encouragement; of gratitude; letters of appeal; and, now and then, such letters to cope with as can be hinted at in his, "If I did not believe that all of us must enter the Kingdom through 'great tribulation,' I would often lose heart in the work." And in and through them all there sounds the high note of faith that even the most dire calamity cannot shake—and a fulsome chord of love, too, like unto that "love that passeth all understanding."

In thanking a widow for a most generous gift to the Jubilee Anniversary Fund, he compares the donor to her who, in the days of old, broke open the box of alabaster.

To hundreds has he written letters of praise, even as this one: "One of the

greatest joys of my life will ever be the thought that so many members of our Church have sent their special gifts for the Jubilee Anniversary Fund. I wish I could find words expressive of the feelings of my heart." And in his "Thank You" to our Winnebago Indian Mission pastor, who sent him \$80 for the Jubilee Fund, \$40 from Immanuel's 20 members, "mostly poor" and \$40 "out of the poverty" of the Indians, Dr. Bartholomew wrote: "Let me assure you that your letter has touched my heart and I wish you would convey to the members my sincere thanks for the spirit of self-sacrifice. May the Lord bless the gift and the givers."

When perplexities come to those "out there," he is "a very present help"—Every missionary knows that Dr. Bartholomew will and does understand. Witness, therefore, but one of the many "present helps" that have come from out his "innermost" heart: "After all, there are secret springs of sustaining Grace that the Lord only releases in time of need, and if we trust His unerring guidance He will keep watch over His own dear children. But I have already written enough to tax your patience. However, I am pouring out not only my

(Continued on Third Cover Page)

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

EDITORIAL

FOR the last few years the W. M. S. Department of the June Issue emphasized the work of the girls in our denominational colleges. This year we have shifted the emphasis from the work of our colleges in the homeland to the work of the American Colleges in the Near East. Mr. F. Nelson Schlegel has contributed the special article on this subject. For a number of years Mr. Schlegel was a member on the faculty of the American University at Cairo, Egypt. Last year he returned to America to take his theological training.

Each year a very considerable number of college graduates sign up to teach in the American Colleges of the Near East. We wish we knew the exact number from our denomination who are members of these college staffs. We know of three young men: Vincent B. Faust, of Spring Grove, Pa.; H. B. Selsam, Harrisburg, Pa.; and Elbridge Walker, Reading, Pa. Mr. Faust and Mr. Selsam are graduates of Franklin and Marshall College and are located at Beirut, Syria, and Mr. Walker, a graduate of Princeton University, is located at Roberts College, Constantinople.

Most of the time we are puzzled if we try to follow national legislation on foreign affairs. For example, when the Senate failed to ratify the proposed treaty with Turkey we had insufficient background to know whether the Senate

acted wisely or unwisely. Most of us felt a good deal of prejudice against the Turks and classed that as knowledge.

Rev. Charles T. Riggs, a lifelong resident of Turkey, interprets recent treaties and agreements in an article, "Turkey, the Treaties and the Missionaries," published in the May number of the *Missionary Review of the World*. This supplements Mr. Schlegel's article in this issue and we trust many persons will read it. The writer calls attention to the embarrassing position of American citizens in contrast to the other foreign nationalities who have treaties with Turkey. He says it is unfair to American citizens to have no legal standing, no matter what their position or work in Turkey. He also speaks of the valuable service Rear Admiral Bristol has rendered Americans because he has succeeded in winning the confidence and trust of Turkish officials. He has succeeded in getting the Turkish Government to prolong for a year the temporary arrangements by which Americans are exempted from much higher custom duties than nationalities with treaties. He also has secured permission for four American doctors to practice medicine in Turkey. These men will be located in four missionary hospitals. For four or five years Turkey has taken the position that owing to the absence of treaty relations, no Americans could be allowed to take examinations for a license to practice medicine in Turkey.

A CORNER OF OUR CONTINENT

"God made us neighbors," said Senator William E. Borah, in speaking of Mexico, "let justice make us friends." The call to friendship and goodwill is resolving itself into various forms of

expression. This year, under the direction of Hubert C. Herring, the Social Relations Department of the Congregational Education Society, conducted its second "seminar." This means that a

party of thirty-eight men and women, including Protestant clergymen, Jewish rabbis, lawyers, editors, writers, representatives of missionary organizations, etc., spent ten days in Mexico City for the purpose of interviewing leaders of Mexican Government, Mexican and foreign business interests, Protestant and Catholic religious leaders and educators because they wanted to know Mexico better.

Samuel G. Inman, chairman of Committee on Co-operation in Latin America, quotes Senor Saenz, Foreign Minister: "We not only desire the friendship of the United States, but recognize that it is essential to us. In the matter of the petroleum, which is the most important point in dispute between the two governments, do you suppose we want to keep our supply under the ground for the next half century? No, indeed; we need it now, and we need the American's help to get it out. For that reason we are willing to go a long way in the practical application of the new laws. But we cannot renounce the right of Mexico to return petroleum to the category it occupied previous to the Diaz administration, as belonging, with all other subsoil products, to the nation."

Protestant Mission Boards have advised their missionaries to obey all the

laws of Mexico, and the missionaries are carrying forward their work within constitutional limitations. Mr. Nelson Rhoads, an American attorney, who has spent most of his life in Mexico, says: "The new rulers are unprepared intellectually or by experience for their big task, but they are doing the best they can. Men like Calles and Obregon are showing real devotion to an ideal. They make mistakes because of lack of experience. The only way to make fewer mistakes is by getting more experience.

"So I never get excited. When a new law threatens to disrupt business we begin conference with the government. These conferences may last a long time and try our patience, but usually the result is a compromise which represents justice to both parties." This justice will come to the Church, if religious leaders have the patience to bide their time.

Miss Amy Blanche Greene, an authority on foreign language groups, spent some time in Mexico, following the El Paso Conference on Spanish Speaking Peoples. She has prepared a pamphlet, "The Present Crisis in Our Relations With Mexico." This is a concise survey of the situation in Mexico. Price 15 cents. Room 505, 347 Madison Avenue, New York City.

AMONG THE WORKERS

The members of the Woman's Missionary Society, Southwest Ohio Classis, were privileged to hear messages from two foreign missionaries at their third annual meeting, Ohmer Park Reformed Church, Dayton, Ohio: Mrs. Ward Hartman, of Yungui, China, and Mrs. Carl D. Kriete, of Yamagata, Japan.

* * *

The Fellowship banquet was an interesting event in connection with the fifth annual meeting of the Woman's Missionary Society of Indianapolis Classis. Clever stunts by the groups from the various churches enlivened the intervals between courses. The "Open Parliament" on "Things That Help Our Societies" was an excellent idea. Pennants were presented to three front line Wom-

an's Missionary Societies and to four front line Guilds.

* * *

A banquet in honor of the G. M. G. ushered in the sessions of the Woman's Missionary Society of Northeast Ohio Classis, which convened in the First Reformed Church, Akron.

* * *

The very severe thunder storm which struck Littlestown on the evening of April 21 interfered with the closing sessions of the Woman's Missionary Society of Gettysburg Classis. Rev. Frank Bucher, of Shenchowfu, was present and expected to make the address. The storm did considerable damage to the church and the evening session had to be canceled.

The Woman's Missionary Society of St. Vincent Church, Miss Carrie M. Kerschner, President, celebrated its first anniversary on May 1st by adding three new members to its enrollment. Mrs. Irene A. Anewalt delivered an interesting address on her recent trip to the Orient.

* * *

Miss Marjorie Grube is the President of the Mission Band of St. Mark's, Easton, Pa. This band was organized

by Mrs. H. C. Stauffer in the latter part of 1926, but in some way failed to be reported. The membership is 28.

* * *

Rev. Carl Kriete was the missionary speaker at the fifth annual meeting of the W. M. S. Ft. Wayne Classis. He described the impoverished condition which prevails among the rural people of Japan.

THE PRAYER CALENDAR

If you'll stop for just a moment, I'll whisper in your ear the very nicest kind of a secret. You have known that the prayers for each month were written by some one closely connected with the work indicated by the picture on that page. Now, who, do you suppose, wrote the prayer for June? Come a little closer so that I can reach your ear—Miss Carrie M. Kerschner. There! I knew you'd be surprised! But why should you be? As Executive Secretary of the Woman's Missionary Society of General Synod, Miss Kerschner is closely connected with all the missionary work of this great organization.

Did you know that before she was our Executive Secretary, the Japanese on the Pacific Coast were fortunate enough to have Miss Kerschner as their American teacher in the mission at San Francisco? And that before that she was at Cedar Crest College, only it wasn't Cedar Crest, but Allentown College for Women? And that even before that, she was active in local and classical missionary societies? Oh, she has had wide experience, Miss Kerschner has, and that's one reason why she has been such a splendid executive for our Woman's Missionary Society.

On the July page of the Calendar the picture of the Miyagi College Building shows us the Vornholt Memorial addition, which was recently completed. Miss Mary Vornholt, in whose memory the Woman's Missionary Society presented the Thank-Offering for the erection of this wing, passed to her heavenly home in March, 1920. At the time of her

death many tributes to her sterling Christian character and unusual personality came from co-workers and pupils. Among them were these:

"It might seem, since she taught in Miyagi only a half year, that she had little opportunity to wield a Christian influence. However, in her quiet, modest, but tactful way, she created opportunities for Christian service. One of the last ways in which Miss Vornholt gave expression to this noble spirit was her kindly concern about the two nurses who attended her. Neither were Christian, but shortly after her death, they sent letters saying that they had never before seen a sick person so considerate, and they asked to be taught about Christ."

"The ideal woman with the Japanese is a quiet, humble and graceful one, of a few words, but brave at heart. It is unanimously stated that Miss Vornholt was just such a lady."

Who more appropriate could there be to write the prayer for this page than the Rev. Allen K. Faust, Ph. D., president of the school to which Miss Vornholt was so devoted?

You will remember from your study of "Penn Pictures" that Dr. Faust is a native of Bernville, Berks County, Pa. For a number of years he taught in North Japan College, but since 1914, when he became president of the Miyagi College, he has felt keenly and endeavored to meet the need not only for teachers, but of teaching the girls how to become Christian wives and mothers, believing that "The homes of a nation are its strongest forts."

AMERICAN COLLEGES IN THE NEAR EAST

IN his book on "The Moslem Faces the Future," Dr. Sailer compares the conditions of modern Islam with that of a great steamship in an ocean-to-ocean canal. The outer lock having been closed the sluices are opened and the water that pours into the lock raises the sea-going vessel to the higher level of the canal. Even so the forces of Western civilization are raising the Moslem world out of medievalism to the responsibilities of the modern world.

Among the elements that are contributing to the development of the changing Near East there is none of more importance than Christian education. American missionaries have been at work in the Near East for over a hundred years, and they have been the leaders of a great educational movement in the hundreds of schools and the several first-class colleges developed in this past century.

"Since the early part of the nineteenth century American missionaries have been planting schools all over the Near East and today they are a great power in the land. No foreign nation can claim so disinterested an attitude towards the people, Moslem and Christian alike, as can America. Her purpose in education had been entirely humanitarian and is entirely free from any political or commercial bias. . . . This has been recognized by the Government as well as by the people and the Americans have enjoyed universal respect and esteem." ("The Near East—Crossroads of the World"—Hall, page 161.)

At the time of the Civil War in America three separate institutions of higher education were established by Americans in the Near East: Robert College in Constantinople (1863); the Syrian Protestant College at Beirut (1865); and Assiut College in Egypt (1865). All of these colleges were the natural outgrowth of the system of lower grade schools that had been organized in Turkey, Syria and Egypt. In all there has been maintained a high standard of scholarship, but the first aim has always been the development of character, the inspiration for which has been our Lord, Jesus Christ.

As Dr. Monroe says, in "Modern Turkey": "Students are being prepared for leadership by being trained along the lines of service, in courses in mechanical engineering, scientific farming, medicine and business administration. Still of even more value to the student than the courses are the common ideals of tolerance and fair play."

In 1864 an Act of the Legislature of New York State granted incorporation to two colleges: Robert College and the Syrian Protestant College. The former had been opened the year before by Dr. Cyrus Hamlin, who had been associated for some years with the work of the American Board in Turkey. The idea of establishing a college at Constantinople dates back to 1857, but it failed to materialize until Dr. Christopher R. Robert, an American merchant traveling in the East, turned to Dr. Hamlin with help to undertake the founding of the college. Mr. Robert had met Dr. Hamlin at the end of the Crimean War and through his influence had developed a keen appreciation of the educational possibilities in the ancient Byzantine capital.

When Robert College was opened in 1863 the only funds available were those provided by Mr. Robert, who continued faithful in his support of the institution. Recognition of the value of the work being done soon came and the first building of Robert College on its present site, overlooking the Bosphorus, was completed in 1871. Three years before this date the Imperial Government had granted the college all the advantages enjoyed by other educational institutions in Turkey. Today Robert College has an enrollment of 650, and many of its 1000 alumni hold positions of trust and influence in Eastern Europe and Asia Minor. The Hon. S. Panaretoff, Bulgarian Minister to the United States, and an alumnus of Robert, said: "A single graduate of Robert College in his native town or community means more by the influence he exerts than ten college graduates here in America." A like statement could be made concerning others educated in the American colleges in the

Near East, colleges where the aim is to develop men of character and intellect for useful service.

In 1862 the Syrian Mission of the American Board directed Dr. Daniel Bliss to undertake the inauguration of a college for Syria. In 1864 it began with seven students who met for instruction in the home of Dr. Bliss. Since then the institution has had a wonderful growth, until now it has a student body of over 1200, a third of whom are Moslems from Syria, Palestine, Iraq, Persia and Egypt. In preparing leaders this college has done for the Arabic speaking world what Robert College has done for Asia Minor. Since 1920 it has been known as the American University of Beirut. In 1922 young women students were admitted on equal terms with men, and in the report of the president for last year we read that 58 young women were then enrolled in the several departments of the university. Two of them were Moslems. And for the first time in the history of the university degrees were conferred upon two women graduates.

Leaders in the Near East testify to the importance of this institution in that part of the world. There is no institution in the Near East that can offer the same opportunities of higher education. Wherever its graduates go "they make it easier to foster education, to overcome tyranny, to soften fanaticism, to promote freedom in church and state." When, some years ago, Emir Feisal, then a Prince of Hedjaz, was asked about Beirut, he said: "Dr. Daniel Bliss, the founder of the college, was the grandfather of Syria; and his son, Howard Bliss, the present president, is the father of Syria. Without the education which this college has given the struggle for freedom would never have been won. The Arabs owe everything to these men."

Assiut College was started as a day school in 1865, the students meeting in a renovated donkey stable in the center of Assiut, the largest city in Upper Egypt. At present it stands first among all the schools of the United Presbyterian Mission in Egypt. Assiut College was established to be a training school for Christian workers, and as a center for evan-

gelistic effort. From the beginning a majority of its students have been members of the Christian churches of Egypt, although its influence has been great among the Moslems of Egypt and neighboring lands. Forty per cent of its graduates have gone into evangelistic work and it has provided pastors for the many Protestant congregations that have arisen since the American Mission began its work in Egypt nearly seventy years ago. The Egyptian Minister of Agriculture, Tewfik Doss Pasha, said, a few years ago: "I have been intimately acquainted with Assiut College and its work for many years and have been deeply appreciative of its ideals and influence, as have other Egyptians, both Moslem and Christians."

Robert College and the American University of Beirut stand foremost among the American colleges in the Near East. They have most influence and are able to grant academic degrees under American charters. The Constantinople Woman's College and International College at Smyrna also have this right. All four of these colleges grew out of the work of denominational societies, but they are now under the control of an independent organization: The Near East College Association.

International College at Smyrna was founded in 1871, when a real need for such an institution was felt by the American missionaries at work in Anatolia. The great fire in Smyrna in 1922 hurt the work of the college considerably, but now the enrollment is again up to 300 students, 96 per cent of whom are Turks. A strong department of the college is that of agriculture, which serves an urgent need by training boys for practical farming and preparing teachers for native agricultural schools.

"Constantinople Woman's College today, more than any other institution in the Near East, measures the astonishing progress of women in the Orient during the past fifty years."

The college developed from a high school for girls in 1871, its founding being a bold venture in a conservative Moslem land. This step has long since been justified by the high position the col-

lege has won. Its Moslem graduates have been leaders in the movements for freedom for women and they have entered many fields of service in public life as teachers, nurses, doctors, editors and business women. Halideh Hanum, one of these alumnae, was the first Moslem woman to address a mixed audience. "The well rounded and thorough preparation afforded by this college has been the surest guarantee for women of a new status in the Near East."

Another college for women is located in Cairo. It is the newest of the higher schools founded by the United Presbyterian Mission, dating back to 1909. It grew out of a girls' boarding school first supported by the Mission in 1861. It is doing the highest work for women in Egypt, having the daughters of influential Egyptians of all religious sects among its more than 300 students.

There is another American college, the youngest of all in the Near East, whose influence is sure to be far reaching in the near future. The American University at Cairo began its work in 1920, taking as its aim "to discover to the Moslem world those living springs which are to be found in Christ and which alone suffice for the energizing of the intellectual life." Its work is principally among the upper strata of Egyptian society, about 160 sons of leading families being enrolled this year. More than half of these are Moslems. Two years ago twelve nationalities were represented in the student body, showing that the university's influence extends from Russia

to the Sudan and from Greece to India. It is too early to speak of the results of the University's work, but certain it is that men who have been for four or more years under the influence of Christian teachers who are actuated by the above-mentioned aim will be a vital force in showing the spirit of Christ through their character wherever they go. And if we can lead young men to a Christian interpretation of the truth we shall have done well. A. U. C. is an independent mission having its own Board of Trustees, made up of influential Americans.

The people of the Reformed Church are today facing an even greater opportunity and a greater need than those which led to the founding of the several institutions I have mentioned. Ours is the opportunity to continue the spread of Christian education in a land which has no college, but a great thirst for learning among its millions of young people. We have started a school in Baghdad. Will its influence be extended into that of a college, filling a great and urgent need in Mesopotamia? King Feisal of Iraq has said that the greatest contribution America can make to that new nation is an institution like the American University of Beirut, a place where men can be trained to serve unselfishly and effectively for the development of a new land. seeing what Beirut and the other American colleges have contributed to the character of the men of the Near East shall we miss our present opportunity in Baghdad?

THE MONTHLY QUIZ

- 1—*What compliment did an Arab Prince pay to an American who founded a college in his country?*
- 2—*What special department of International College at Smyrna helps in developing country life?*
- 3—*Why does it seem unwise not to have treaty relations with Turkey?*
- 4—*We speak of the United Day of Prayer; give the Japanese translation.*
- 5—*Give the title of the mission study text book, 1927-28. What did little Toshi Kawamura say when she received the friendship doll?*
- 6—*North America and South America are uniting in what campaign?*
- 7—*Name the Missionary Guild that has maintained Front Line for five years.*
- 8—*Quote Senator Borah in relation to Mexico.*
- 9—*How do "cherry cakes" get their name?*
- 10—*Mr. Schlegel points out what great opportunity in Baghdad?*

RECEPTION TO OUR PRESIDENT

A reception which afforded opportunity for wide contacts was arranged in honor of Mrs. Irene A. Anewalt by Mrs. J. G. Kerschner and Miss Carrie M. Kerschner on the Saturday preceding the observance of the first anniversary of the Woman's Missionary Society of St. Vincent's Church, Spring City, Pa. Fifty-nine ladies attended the reception. These represented fifteen Reformed Missionary Societies, two Lutheran and one Methodist. The societies represented were Skippack, Shenkel's, Linfield, Collegeville, Norristown, Boyertown, Spring City, Royersford, East Vincent, St. Vincent, Brownback's, two societies in Norristown and two in Philadelphia.

In the receiving line were Mrs. Kerschner, Mrs. Anewalt, Mrs. Emma Still, Vice President of the St. Vincent Society; Mrs. J. W. Fillman, President of the W. M. S. Eastern Synod, and Mrs. Maurice Samson, President of the W. M. S., Philadelphia Classis. Miss Greta Hinkle and Miss Esther Bauer, of the Philadelphia office, assisted Miss Kerschner; Miss Hinkle sang a number of selections and Miss Bauer served as one of the "aides."

Following the introductions, Mrs. Anewalt spoke informally of her recent trip to the Orient.

AN ECHO FROM THE UNITED DAY OF PRAYER

Wakamatsu, Japan, March 5, 1927.

Dear Homeland Friends:

Last night the Fujinkwai (Woman's Society) of our church here in Wakamatsu held their "All countries prayer service," as they called it, and I feel that I must tell you something about it.

I presented the plan at the February meeting and the ladies were enthusiastic about it. Mrs. Mori, the president; Mrs. Tan, the pastor's wife; Miss Tsurunuma, the woman evangelist, and I met a few days later and worked out our program, following the sample copy as closely as we possibly could. Only the first two hymns were translated in the Japanese hymnal, but for the rest we substituted others that were similiar in thought.

We combined the Pilgrimage of Prayer and Cable Requests in an explanatory talk by Mr. Tan (the only man present). The women listened intently.

Miss Tsurunuma, the woman evangelist, a graduate of the Bible Department of Miyagi College, and Miss Tsuchida, a graduate of the English Department, and Mr. Nugent's Japanese secretary worked out the translation of the program. Mr. Nugent mimeographed copies for distribution.

Miss Tsuchida also translated the subjects for daily prayer and we distributed mimeographed copies of this last Sun-

day, so you see we really did carry out the program as you were doing at home.

Twenty-two women attended the meeting, a very good attendance, considering the number of people who were kept at home by sickness. We held the service in the large mat room of the church, the ladies sitting on their little cushions around three sides of the room, while the reading desk and organ occupied the fourth. The organ is a wretched little affair, producing the most unexpected temperamental noises every now and then. However, we wrestled with it to the best of our ability and managed to keep it properly subdued most of the time. Really, I thought it was a wonderful little meeting.

The women were in earnest and seemed so thrilled at the idea of genuine fellowship in prayer with the Christian women in other lands the world over. The prayers they offered were beautiful in spirit. Mrs. Mori gave the talk on "Our Offering of Thanksgiving" and after the meeting they were debating just what they might do in a practical way as a "sign," as they call it, of their thankfulness. I had to return home before I learned their decision.

After the service was over, the ladies served tea and cakes. This proved that they considered it an important meeting. Even the cakes were interesting, for

among others, "cherry cakes" were served. This is a sort of sweet bean paste cake wrapped in a real cherry-tree leaf. In summer when the leaves have fully unfolded, the Japanese women gather perfect ones and put them in

crocks with salt, as we do beans, for instance. Then in winter they are used to wrap around this delicious little soft cake and impart to them a very delicate flavor.

Yours very sincerely,
PEARL GRAUL NUGENT.

EDUCATIONAL ADVANCE IN SOUTH AMERICA

A YEAR ago we were concluding mission study classes in "New Days in Latin America." Today, through the Federation of Women's Boards of Foreign Missions, we have a report dated March 31, stating that the campaign to raise \$2,500,000 for education advance in South America—Latin America's greatest continent—had passed the \$513,000 mark. This campaign is a co-operative effort of the United Christian Missionary Society, the Presbyterian Board of Foreign Missions, the Methodist Episcopal Board and the Woman's Foreign Missionary Society, the Committee on Co-operation in Latin America and MacKenzie College for an "inter-continental program of Christian education, social and health instruction" in twelve strategic centers in South America. This program is in response to South America's request for North American co-operation. The money will be used to "strengthen ten outstanding schools and three seminaries, to provide specialists in health, social service, religious education and literature, and to assist in the work among the needy millions of Indians." The leaders of South America, both in the Evangelical Church and outside, have asked our assistance in this task and the institutions which have been selected for co-operative development have the goodwill of all the South American people. Bishop Oldham, in charge of Methodist work in South America, says of this great effort:

"In my lifelong missionary service I have seen nothing more comprehensive, more statesmanlike, more opportune than this united effort on the part of the Christian Churches of the United States to equip in a worthy manner these institutions in South America."

One of the main endeavors under the head of "specialists in health" is to provide nurses who can develop health centers and dispensaries in the needy places. Perhaps this is one of the greatest opportunities of the entire effort.

The Woman's Co-operating Committee, of which Mrs. Moses Charles Migel, a graduate of Santiago College, Chili, is chairman, held a luncheon in November at the Hotel Commodore, New York, at which nearly a thousand women and many men were present. Many prominent South Americans were in attendance. Forty-five thousand dollars was subscribed on this occasion.

Meetings have been held in several cities in the Middle West and during the Spring women's luncheons in Pennsylvania cities have won the interest and enthusiasm of large groups.

The Campaign is not only getting the necessary funds for the Educational Advance in South America but is one more experience in fellowship with sister denominations and one more effort to promote better understanding between the United States and our South American neighbors,

YELLOW CARS

"Your Christian country," said the Chinese girl, "is very funny. Last week I was in Mississippi. Everyone is all upset about me in Mississippi.

"Here," said one conductor, 'you can't put her in the Jim Crow car; she's not black.'

"Well, she's not white," said the Pullman porter.

"I don't care," I said, 'put me somewhere. I am getting very tired.' Everyone came to decide. Where should they put me? Such a hubbub! Such a commotion! I sat on my bag and waited. By and by they put me in the white car.' She laughed. "Too bad you have no yellow cars. Then your race problem would be all solved, yes?"—*Christian Advocate.*

FRIENDSHIP DOLLS IN JAPAN

"We are very happy. We welcome you. We will take good care of you," said little Toshi Kawamura when she formally accepted one of the Friendship dolls from America. She spoke this before an audience of eight hundred people, consisting of pupils and principals from kindergarten, primary schools, high schools and middle schools of the Iwate Prefecture. They were all seated Japanese fashion on straw matting which had been placed on the floor of the large gymnasium of one of the girls' schools in Morioka.

Two hundred and sixty-three dolls had been sent to Morioka to be distributed to the various schools of Iwate Prefecture. Among them was the doll sent from the Missionary Guild of the First Reformed Church, York, Pa. Sixty of these dolls were arranged on shelves at the front of the room.

After the Japanese National Hymn, the Governor gave the formal welcome to the dolls. He reminded the boys and

girls that these dolls had come from America as messengers of Friendship and Peace. He told the children that when they were grown up they should be friends with the people of America and should endeavor to establish world peace.

Speeches along similar lines were made by the Prefectural Superintendent of Education, the Military Brigade Commander, the principal of the girls' school and others. Mr. Schroer, representing the only American family in Morioka, responded to these speeches, telling the audience that these dolls of Friendship represented the true feeling of America toward Japan, that they had been sent to make Japanese children happy and that it was hoped that Japanese children would have as much joy in receiving them as Americans had in sending them.

After this the Governor presented one doll to Toshi Kawamura as a token of the formal presentation of all the dolls.



AUDIENCE ATTENDING PRESENTATION OF FRIENDSHIP DOLLS, MORIOKA, JAPAN

She accepted it beautifully and responded in the words given in the beginning of this article. Following this a welcome song was sung to the dolls by the pupils. After the meeting the dolls were distributed to the various schools. It was indeed a privilege to have attended such a meeting and we were proud of our good American friends.

CORNELIA R. SCHROER.

Literature Chat

CARRIE M. KERSCHNER

A MORNING paper says, "Perseverance in this business is continual action." If this be true of a leading merchant it is equally true of the Missionary Society. Your purchases make it possible for us to lay in new supplies. We are constantly on the lookout for material which will help you.

The following plan is suggested for the August meeting (no other programs have been provided). Invite the Girls' Missionary Guild and Mission Band, if you have one (if you haven't you organize one), to plan with you. Or invite a neighboring society to meet with you. Call your meeting "Missions in (your town)." "The lure of the outdoors is the lure to the spiritual life" (quoted from Handy). Suitable devotions should be planned. Psalm 23. Poem, "Trees," by Joyce Kilmer. Prayer from Calendar. Stereopticon lecture on "Our Winnebago Indians" or a speaker from a neighboring society. Dramatizations of Bible Stories are also appropriate for such a meeting. Recreational activities from Handy, Section F; Summer, 1925 and 1926 (25c each), Kit's, also have splendid suggestions.

Programs, 1927-28

The programs for the Fall of 1927, beginning with September, will be based on the book, "A Straight Way Toward Tomorrow;" 50 cents paper, 75 cents cloth. Packets will be ready early in August. Prices will be quoted in the July Outlook.



GOVERNOR OF IWATE PREFECTURE HANDING FRIENDSHIP DOLL TO TOSHI KAWAMURA

Suggestions of books for regular mission study classes will be given in a later issue. It would be well for all women who are planning to enroll in the Woman's Class at Summer Conferences to purchase their books now and read them before going to the Conference. The book for Mission Bands is entitled "Please Stand By," 50c; for advanced study groups "The Adventure of the Church," 60c. All ready now.

Now is the time to give a pre-Thank-Offering play—Milestones, 15c, 2 for 25c. "Wilma's Four Pennies" has been revised and is priced at 5c. Either are suitable. "The Thank-Offering Box Herald," up to date, sells for 2c, 20c per dozen.

For girls we have the new Initiation Service—free. Girls' Every Day Book, \$1.00. "Rich girl, poor girl, beggar girl, thief, doctor, lawyer, merchant, chief, black girl, white girl, brown girl, red or yellow, are we all really alike inside? Then, how can we get past the different outsides to get acquainted and make the world a happier place for us to live in?" These are questions with which every girl struggles sooner or later. And these are the questions that friends of girls, writing in from all over the world, have taken up in this little

everyday book that comes out, after many calls, as a companion volume to the first "Girl's Year Book," 75c.

Alphabets (2 sets) to play the game "Shuffle Quick," suggested in the Autumn, 1926, Kit, sell for 50c. Spring Kit is 25c. Handy Binders in which you can preserve your Kits are priced at 50c.

Blue Missionary Hymnal is 18c single copies; \$1.80 per dozen.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

MISS HELEN TRESCHER, Secretary

YOU CAN'T BEAT THE DUTCH!

THAT was my conclusion when I read the letter from Mrs. Miles Bradford, Ft. Wayne Classical, G. M. G., secretary, this morning. She was telling me of the lovely banquet the G. M. G. girls had at their classical meeting, April 5th.

It made me think of a little problem in mental arithmetic, so put on your thinking cap, and give me the answer. There were seven Guilds represented and each Guild has a table. Seven tables decorated with long blue streamers, plus one blue and gold windmill in the center of each table, plus little gold nut-cups made to represent wooden shoes at each place, plus a lot of pretty girls wearing blue and gold Dutch caps (some even had long yellow braids of paper for hair), plus enthusiasm, plus speeches, plus songs. What is the answer? It isn't in the back of the book, so I'll tell you. It's bigger and better G. M. G.'s!

Miss Mildred Mollet, a little Dutch maid representing the Summer Missionary Conferences, explained the "why" of them, and the benefits derived. Miss Charlotte Stengel represented the girl

delegate, outlining the duties of a delegate, while attending the Conference and after she returns to the home Guild. Miss Maxine Robb was the "machinery," or the home Guild itself, doing the work which has been suggested by the delegate. To top off the program the new G. M. G. from the Ft. Wayne Orphanage, sang beautifully.

It sounds like one rousing evening, doesn't it? Wouldn't some of you other busy girls like to *try* to beat the Dutch? This will be just a hint for an active G. M. G. to put in their scrapbooks for future reference.

A FRONT LINE GUILD CELEBRATES

The Girls' Missionary Guild of St. John's Reformed Church, Tamaqua, Pa., celebrated its fifth anniversary April 11th. The festivities began with a banquet furnished by members of the

(Continued on Third Cover Page)



MEMBERS WITH A PERFECT ATTENDANCE RECORD, G. M. G., ST. JOHN'S, TAMAQUA, PA.

Seated: Miss Olive Reed. Standing: Mrs. Harry Kleckner, Misses Alva Fetterman and Dorothy Gilfert.

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

Annual Report of the Treasurer, May 1, 1926, to May 1, 1927

W. M. S. Budget 1926-1927	G. M. G. Budget 1926-1927	Synods	W. M. S. Budget Paid	Home Specials Missions	Foreign Specials Missions	Memberships	Thank Offering	G. M. G. Budget Paid	Specials Home Missions
\$14,646.60	\$1,728.45	Eastern	\$15,018.10	\$4,016.28	\$2,946.85	\$1,550.00	\$14,714.59	\$1,892.90	\$54.00
10,274.40	1,616.90	Ohio	10,282.70	4,494.90	1,561.75	650.00	13,898.17	1,673.85	176.21
4,950.00	713.00	Pittsburgh	4,801.39	1,826.93	1,308.23	50.00	4,822.23	732.07	6.50
8,362.80	1,087.90	Potomac	8,362.80	1,237.96	890.76	875.00	7,731.00	1,136.80	33.01
3,065.40	642.85	Midwest	3,125.25	309.83	584.12	125.00	4,396.20	680.87	95.00
889.20	240.35	Northwest	894.45	144.90	189.05	50.00	1,643.00	240.35	20.00
1,033.20	80.50	German of East	1,037.70	68.05	798.00	100.00	1,454.75	85.50	
		Special			5.00				
\$43,221.60	\$6,109.95	Totals	\$43,522.39	\$12,098.85	\$8,283.76	\$3,400.00	\$48,659.94	\$6,442.34	\$384.77

Girls' Missionary Guilds

Synods	Specials Foreign Missions	Thank Offering	Mission Band Paid	Specials Home Missions	Specials Foreign Missions	Thank Offering	Institutes	Totals
Eastern	\$91.75	\$1,360.27	\$788.99	\$40.00	\$154.00	\$580.33	\$73.00	\$43,281.06
Ohio	108.80	1,722.55	386.34	33.00	45.44	514.63	49.00	35,597.33
Pittsburgh	97.30	568.21	190.40	1.78	3.00	224.13	35.00	14,667.17
Potomac	50.00	828.19	251.82	39.30	49.97	242.19	38.00	21,766.84
Midwest	140.55	1,369.67	135.73	15.00	6.00	235.36	48.00	11,266.58
Northwest	39.64	236.34	60.80	3.00	3.00	65.11	7.00	3,589.64
German of East		69.79	37.43			32.67		3,690.89
Totals	\$528.04	\$6,155.02	\$1,851.51	\$132.08	\$261.41	\$1,894.42	\$250.00	\$133,864.51

DISBURSEMENTS

<i>W. M. S. Budget—Foreign Missions</i>	
Miyagi College, Sendai, Japan.....	\$9,821.72
Evangelist, Japan.....	1,601.62
Kindergarten Teachers, Japan.....	816.01
Ziener School, Yochow, China.....	1,873.71
Girls' School, Shenchow, China.....	2,024.94
Evangelist Yochow, China.....	1,208.74
Medical Worker, Yochow, China.....	846.21
Medical Worker, Shenchow, China.....	846.21

Scholarship	350.00	\$42,572.08	
<i>M. G. Budget—Foreign Missions</i>			
Vangelist, Yochow, China	\$1,064.31		
Yochow School, Yochow, China	868.22		
Yayoi College, Sendai, Japan	868.22		
Special Gifts for Foreign Missions	\$2,800.75		
	503.04		
	3,303.79		
<i>Mission Band Budget—Foreign Missions</i>			
Gardergarten, Japan	\$462.87		
Medical Worker, Shenchow, China	462.87		
Special Gifts, Foreign Missions	\$925.76		
Thank Offering	236.41		
	947.21		
	2,109.38		
Total Gifts for Foreign Missions		\$47,985.25	
<i>M. S. Budget—Home Missions</i>			
American Deaconesses	\$1,626.77		
Hungarian Deaconesses	2,356.34		
San Francisco Worker	1,208.94		
Los Angeles Workers	2,418.05		
Wish Workers	6,225.99		
Special Gifts, Home Missions	\$15,836.09		
Scholarships	7,670.17		
Thank Offering	600.00		
	20,639.51		
	\$44,745.77		
<i>M. G. Budget—Home Missions</i>			
American Deaconess	\$1,260.35		
Wish Community Work	476.13		
Special Gifts, Home Missions	\$1,736.48		
Thank Offering	186.05		
	250.00		
	2,172.53		
<i>Mission Band Budget—Home Missions</i>			
Gardergarten, Los Angeles	\$352.66		
Special Gifts, Home Missions	103.08		
Thank Offering	300.00		
	755.74		
Total Gifts for Home Missions		\$47,674.04	
<i>M. S. Budget—Department of Northwest</i>			
Indian School—Neillsville, Wis.	\$1,089.12		
Special Gifts	337.62		
	\$1,426.74		
<i>M. G. Budget—Department of Northwest</i>			
Indian School	\$1,064.31		
Special Gifts	40.00		
	1,104.31		
<i>Mission Band Budget—Department of Northwest</i>			
Indian School	\$573.09		
Special Gifts	20.00		
	593.09		
Total Gifts for Department of Northwest		\$3,124.14	
Missionary Home, Tiffin, Ohio		3,695.21	
Total for Home and Foreign Missions		\$102,468.64	

Calendars	3,126.01		
Pins	2,246.68		
Pennants	265.95		
Costume Rentals	30.80		
Interest	106.32		
Subscriptions— <i>Everyland</i>	5,614.00		
	175.25		
	103.50		
Keen Refund	65.00		
Reddin Refund	5.00		
Offerings at Philadelphia	100.65		
Toward Helen Trescher's Expenses	5.00		
Synodical Subscriptions	14.00		
Sale of Thank Offering Boxes	151.41		
Refund on Salary	10.00		
Savings Account Transfer	100.00		
	\$15,952.77		
Total Receipts	\$149,817.24		
Balance, May 1, 1926	127,096.66		
	\$276,913.86		
DISBURSEMENTS			
Foreign Missions	\$47,985.25		
Home Missions	47,674.04		
Department of Northwest	3,124.14		
Missionary Home	3,695.21		
Educational and Contingent Expenses	23,530.56		
	126,009.20		
Balance, May 1, 1927	\$150,904.66		
INVESTMENTS			
Loans to Board of Home Missions	\$61,900.00		
Loans to Board of Foreign Missions	70,500.00		
Savings Account	3,200.00		
Cash in Bank	15,304.66		
	\$150,904.66		

MRS. RICHARD W. HERBSTER, <i>Treasurer</i> ,	Prospect, Ohio.
On this seventh day of May, 1927,	
audited and found correct	
MRS. R. H. STRATTON,	
BERNICE M. HOWISON,	
MRS. T. H. FINECROCK.	

W. M. S. SPECIAL GIFTS

Foreign Missions

Testaments for China.....	\$76.65
Famine Fund in China.....	198.25
Newspaper Evangelism in Japan.....	7.50
Ginling College.....	722.00
Mrs. Hoy's Educational and Industrial Work, China.....	118.86
Education, Japanese Students.....	100.00
Miss Zierdt.....	30.00
Miss Pifer's Church and Gift.....	303.00
Nace Piano Fund.....	132.00
Hospital Equipment.....	225.00
Dr. Schneder's Fund.....	250.00
Miss Minerva Weil.....	25.00
Mrs. Allen K. Faust.....	18.12
Mrs. D. D. Baker.....	25.00
Christmas Gifts for Children.....	169.08
Dr. Marion Firor.....	43.00
Mrs. Christopher Noss.....	55.00
Mrs. T. E. Winter.....	80.00
Education of Chinese Students.....	605.00
Rev. and Mrs. C. B. Alspach.....	10.00
Dolls for Japan.....	10.00
Rev. Miura's Work, Sakata, Japan.....	84.60
Rev. and Mrs. Staudt.....	105.00
Miss Traub.....	5.00
Rev. H. K. Miller's Work.....	100.00
Rev. Ward Hartman's Work.....	36.40
Mrs. Davis.....	5.00
Dr. D. L. Schneller.....	15.00
Yaukey Fund.....	250.00
Bible Women, Japan.....	165.00
Miss Ammerman.....	25.00
Miss Messimer's Support.....	200.00
Ransom Fund.....	10.00
Ether Sellemeyer.....	10.00
Mesopotamia.....	45.00
Rev. Alfred Ankeney.....	50.00
Bible Woman in China.....	25.00
Kindergarten in Japan.....	5.00
Near East Relief.....	96.70
Foreign Board Jubilee.....	1,360.60
Foreign Missions.....	227.00
Return of Missionaries from China.....	50.00
Federation of W. B. F. M.....	69.92

Balance carried May 1, 1926.....	\$300.00
Synodical Receipts.....	8,283.76
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	\$8,583.76

Transferred

Gertrude Hoy's Dormitory.....	\$300.00
Dormitory, Japan.....	15.00
Woman's Hospital.....	15.00
Men's Wing, Hospital, China.....	2,122.08
Disbursed.....	6,131.68
	<hr/>
	\$8,583.76

Home Missions

Sherman, California.....	\$127.00
Los Angeles, California.....	1,398.50
Home for Aged.....	95.00
Fort Wayne Orphans' Home.....	78.00
St. Louis Hebrew Mission.....	10.00
Tuition for Mae Horn.....	600.00
Linen for Heidelberg College.....	229.00
Silver Anniversary, Building Fund.....	500.00
Barberton Church Benevolence.....	40.00
Anna L. Miller Conference.....	37.50
Catawba College.....	38.50
Reformed House, Chautauqua, N. Y.....	247.50
Mrs. Wolfe, Kentucky.....	10.00
Phoebe Deaconess Home.....	130.00
Council of Women for H. M.....	243.61
St. James' Church Allentown.....	153.50
Bethel Community Center.....	130.00
Anna Shattuck, Kentucky.....	13.00
Evangelistic Campaign, St. Louis.....	10.00
Rev. Kowta San Francisco.....	5.00
Hungarian Work.....	45.05
Cochran, Wisconsin.....	30.00
Florida Relief.....	10.00
Nelson Schlegel.....	2.50
Dixie Sharpe.....	15.00
Home Board Anniversary.....	2,636.26
Hoffman Orphanage.....	175.00
St. Paul's Orphanage.....	10.00
Bethany Orphans' Home.....	50.00
Rev. Wm. Miller, Covington, Ky.....	19.00
Leper Fund, Cincinnati, Ohio.....	60.40
Community House, East Akron.....	190.62

Rev. Weidler, Canada.....	10.00
Rev. Jason Hoffman, Canada.....	10.00
Mission House.....	10.00
Council of Churches, Pittsburgh.....	69.85
Ministerial Relief.....	10.00
American Bible Society.....	5.00
Bible Teacher, Kenmore, Ohio.....	10.00
Wayside Mission, Canton, Ohio.....	50.00
Bibles, Dr. Christman.....	25.00
Wooster Church Benevolence.....	50.00
Home Missions.....	108.20
Balance carried May 1, 1926.....	5.00
	<hr/>
	\$7,697.99

Synodical Receipts for Year.....	\$11,711.23
Total Disbursed.....	7,697.99
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	\$4,013.24

Transferred

Potomac Scholarship Fund.....	\$481.43
Girls' Dormitory, Neillsville, Wis.....	15.00
Missionary Home, Tiffin, Ohio.....	3,516.81
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	\$4,013.24

Department of Northwest

W. M. S. Budget.....	\$1,089.12
Special Gifts.....	337.62
G. M. G. Budget.....	1,064.31
Special Gifts.....	40.00
Mission Band Budget.....	573.09
Specials.....	20.00
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	\$3,124.14

Receipts for Department of Northwest..	\$3,124.14
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LIFE AND IN MEMORIAM MEMBERSHIP FUND

Balance carried May 1, 1926.....	\$29,532.00
Membership Fees Received.....	3,400.00
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	\$32,932.00

Total Amount in Fund, May 1, 1927....	\$32,932.00
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SPECIAL CHURCH BUILDING FUNDS

To Balance carried, May 1, 1926.....	\$534.28
Potomac Silver Anniversary Fund.....	500.00
Daniel Leader Church Building Fund.....	50.00
Interest Earned.....	26.71
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	\$1,110.99

Disbursed

Silver Anniversary Building Fund.....	500.00
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	\$610.99

Balance carried, May 1, 1927.....	\$610.99
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Balance Itemized

Allen Hartman Fund.....	\$45.37
Tohickon Classis Fund.....	378.80
West Susquehanna Fund.....	8.85
Potomac Synod Fund.....	87.44
Midwest Synod Fund.....	26.01
Ohio Synod Fund.....	14.52
Daniel Leader Fund.....	50.00
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	\$610.99

MISSIONARY HOME, TIFFIN, OHIO

Transferred from Special Gifts for Home Missions:	
W. M. S. Ohio Synod.....	\$3,516.81
W. M. S. Midwest Synod.....	18.70
G. M. G. Ohio Synod.....	158.70
Mission Band, Ohio Synod.....	1.00
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	\$3,695.21

Total Paid to Mrs. M. Accola, Treasurer	\$3,695.21
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SCHOLARSHIP FUNDS

General Scholarship Fund

Balance carried, May 1, 1926.....	\$6,239.26
Interest Credited.....	300.00
Mrs. Forrest Keep Refund.....	65.00
Mrs. Rosina Reddin Refund.....	5.00
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	\$6,609.26

Disbursed

Edna Martin, School Expenses....	\$300.00
Ruth Kalassy, School Expenses....	250.00
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	550.00

Balance carried, May 1, 1927.....	\$6,059.26
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Elvira S. Yockey Scholarship Fund

Balance carried, May 1, 1926.....	\$6,126.25
Interest Credited.....	312.38
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	\$6,434.63

Disbursed

Susan Toth, School Expenses.....	\$300.00
Helen Ammerman, School Expenses	50.00
Ruth Kalassy, School Expenses....	50.00
	<u>400.00</u>

Balance carried, May 1, 1927..... \$6,034.63

Potomac Synod Scholarship Fund

Balance carried, May 1, 1926.....	\$619.15
Receipts from Potomac Synodical.....	504.53
Interest Credited	30.96

Balance carried, May 1, 1927..... \$1,154.64

W. M. S. THANK OFFERING FUND

Vornholt Memorial Building and Books...	\$2,272.75
General Maintenance, Ziemer School, Yochow	4,000.00
Christian Literature in Foreign Lands....	125.00
Mesopotamia	500.00
Ginling College	250.00
Wurfel Residence, Japan.....	9,000.00
Transferred to Kindergarten and Woman's Building	7,500.00
Educational Aid, Miss Hansen.....	300.00
Educational Aid, Miss Lindsey.....	300.00

Total Disbursed for Foreign Missions..	\$24,247.75
Church Building Funds	\$1,309.54
American Deaconesses	2,400.00
Hungarian Deaconesses	4,078.00
Catawba College	5,000.00
Transferred to Girls' Dormitory Fund, Neillsville	5,000.00
Church Building Funds.....	7,251.97
Educational Aid, Irene Tarozaly.....	300.00
Educational Aid, Elizabeth Molnar.....	300.00

Total Disbursed for Home Missions.... \$25,639.51

Balances, May 1,			
1926	Home \$1,309.54	Foreign \$2,272.75	Totals \$3,582.29
Synodical Receipts, 24,329.97		24,329.97	48,659.94

Totals	\$25,639.51	\$26,602.72	\$52,242.23
Disbursed	25,639.51	24,247.75	49,887.26

Balances, May 1, 1927 \$2,354.97 \$2,354.97

INTEREST FUND

Interest Earned, May 1, 1926 to May 1, 1927	\$5,614.00
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Credited to Following Funds

Contingent and Educational Fund..	\$4,943.95
General Scholarship Fund.....	300.00
Elvira S. Yockey Scholarship Fund	312.38
Potomac Scholarship Fund.....	30.96
Special Church Building Funds..	26.71
	<u>\$5,614.00</u>

W. M. S. BUDGET

Synodical Receipts for the Year..... \$43,522.39

Disbursements

Foreign Mission Board..	\$19,342.65
Home Mission Board..	15,836.09
Dept. of Northwest....	1,089.12

Total for Missions..... \$36,267.86

Transferred

Contingent Fund	\$2,418.18
Educational Fund	4,836.35
	<u>7,254.53</u>
	\$43,522.39

G. M. G. BUDGET

Synodical Receipts for the Year..... \$6,442.34

Disbursements

Foreign Mission Board.	\$2,800.74
Home Mission Board..	1,736.48
Dept. of Northwest....	1,064.31

Total for Missions..... \$5,601.53

Transferred

Contingent Fund	\$280.27
Educational Fund	560.54
	<u>840.81</u>
	\$6,442.34

G. M. G. THANK OFFERING

Balance carried, May 1, 1926.....	\$5,039.49
Receipts During Year.....	6,155.02
	<u>\$11,194.51</u>

Disbursed

Migrant Work	\$250.00
Transferred to Girls' Dormitory Fund, Wis.	5,039.49
Transferred to Girls' Dormitory Fund, Wis.	5,905.02
	<u>\$11,194.51</u>

G. M. G. SPECIAL GIFTS

Foreign Missions

Newspaper Evangelism in Japan.....	\$7.50
Famine Fund, China.....	15.00
Nace Floor Mats.....	5.00
Mrs. D. D. Baker.....	5.00
Mrs. Annetta Winter.....	13.10
Miss Pifer's Work.....	17.30
Industrial Work, China.....	43.05
Miyagi College, Japan.....	30.00
Miss Traub	16.75
Dolls for Japan.....	40.00
Miss Zierdt	2.50
Mrs. Davis	2.50
Elizabeth Miller	25.00
Esther Sellemeyer	10.00
Education of Chinese Girls.....	60.00
Rev. G. W. Schroer.....	10.00
Ransom Fund	5.00
Ziemer School, Yochow, China.....	10.00
Yaukey Fund	25.00
Hikutara Yoshida Gift.....	10.00
Mrs. Staudt, Baghdad.....	10.00
Foreign Missions	45.70
Foreign Board Jubilee.....	94.64

Receipts for the Year.....	\$503.04
Total Disbursed	\$528.04
	<u>503.04</u>

Transferred

Men's Wing, Thank Offering Hospital.... \$25.00

G. M. G. SPECIAL GIFTS

Home Missions

Linen for Heidelberg College.....	\$5.00
Nazareth Orphans' Home.....	9.95
Los Angeles, California.....	10.00
Sherman, California	5.00
Reformed Church House, Chautauqua, N. Y.	2.50
Miss Anna Shattuck, Ky.....	5.00
Ft. Wayne Orphans' Home.....	40.00
St. Paul's Orphans' Home.....	3.00
Nelsen Schlegel	2.50
Rev. H. O. Burkett.....	5.00
Rev. C. J. Weidler.....	10.00
Rev. Jason Hoffman.....	10.00
Rev. E. A. Katterhenry.....	10.00
Indian School	40.00
Home Board Anniversary.....	19.00
Home Missions	26.00
Jewish Community Work.....	5.00

\$207.95

Balance carried, May 1, 1926.....	\$52.50
Receipts for Year.....	384.45

Total Disbursed	\$436.95
	<u>207.95</u>
	\$229.00

Transferred

Missionary Home Tiffin, Ohio.....	\$158.70
Potomac Scholarship Fund.....	18.10
Girls' Dormitory, Neillsville, Wis.,	52.20
	<u>\$229.00</u>

MISSION BAND BUDGET

Synodical Receipts for the Year..... \$1,851.51

Disbursed

Foreign Mission Board.....	\$925.75
Home Mission Board.....	352.66
Dept. of Northwest.....	573.09

Total Disbursed

\$1,851.51

MISSION BAND SPECIAL GIFTS

Foreign Missions

Famine Fund, China.....	\$10.00
Kindergarten Work, Japan.....	123.86
Near East Relief.....	70.00
Medical Work, Shenchow.....	5.00
Foreign Missions.....	13.55
Foreign Board Jubilee.....	12.00
Sub. to Happy Childhood.....	1.00
	<hr/>
	\$235.41

Transferred to Kindergarten Bldg. Fund 25.00

Total Receipts \$260.41

MISSION BAND SPECIAL GIFTS

Home Missions

Interest Fund, Salem, Allentown.....	\$5.00
Indian School.....	20.00
Kindergarten Work.....	61.80
Ft. Wayne Orphans' Home.....	3.00
Bethel Community Center.....	5.00
Home Missions.....	28.28
	<hr/>
	\$123.08

Total Received During the Year..... \$133.08

Total Disbursed..... 123.08

\$10.00

Transferred

Missionary Home, Tiffin, Ohio.....	\$1.00
Girls' Dormitory, Neillsville.....	4.00
Potomac Scholarship Fund.....	5.00
	<hr/>
	\$10.00

MISSION BAND THANK OFFERING

Receipts During the Year..... \$1,894.42

Disbursed

Foreign, Kindergarten, Japan.....	\$947.21
Home, Kindergarten, Los Angeles.....	300.00
Home, Transferred, Girls' Dormi- tory, Neillsville, Wis.....	647.21
	<hr/>
	\$1,894.42

WOMAN'S THANK OFFERING
HOSPITAL, YOCHOW, CHINA

Total carried, May 1, 1926.....	\$25,687.87
Transferred from Special Gifts.....	10.00
Paid to Foreign Board for En- dowment.....	2,038.87
	<hr/>
	\$27,736.74
Total Fund Woman's Thank Offering Hospital.....	\$27,736.74

MEN'S WING, THANK OFFERING
HOSPITAL

Total carried, May 1, 1926.....	\$18 704.57
Transferred from W. M. S. Spe- cial Gifts.....	2,122.08
Transferred from G. M. G. Spe- cial Gifts.....	25.00
	<hr/>
	\$20 851.65
Total Amount General Thank Offering Hospital.....	\$48 588.39

KINDERGARTEN AND WOMAN'S
BUILDING, SENDAI, JAPAN

Transferred from:	
Mission Band Special Gifts.....	\$25.00
W. M. S. Special Gifts.....	15.00
W. M. S. Thank Offering.....	7 500.00
	<hr/>
	\$7,540.00
Total carried, May 1, 1926.....	11,341.92
Total carried, May 1, 1927.....	\$18 881.92
Paid to Foreign Mission Board.....	1,565.92
Total Amount in Kindergarten and Woman's Building.....	\$20,447.84

EVANGELISTIC AND INDUSTRIAL
BUILDINGS, LAKESIDE, CHINA

Total carried, May 1, 1926.....	\$7 212.38
Paid to Foreign Mission Board.....	491.87
	<hr/>
Total.....	\$7 704.25

KINDERGARTEN BUILDING,
YOCHOW, CHINA

Amount carried, May 1, 1927..... \$5,014.99

CONTINGENT AND EDUCATIONAL
FUND

Receipts

Balance carried.....	\$7,104.97
Sales—Books.....	3 831.16
Literature.....	3,128.01
Calendars.....	2 246.68
Pins.....	265.95
Pennants.....	30.80
Costume Rental.....	106.32
Interest.....	4,943.95
Subscriptions— <i>Everyland</i>	175.25
<i>Missionary Review</i> <i>of World</i>	103.50
Offerings at Philadelphia.....	100.65
Institutes.....	250.00
W. M. S. Budget.....	7,254.53
G. M. G. Budget.....	840.80
Sale of Thank Offering Boxes.....	151.41
Refund on Salary.....	10.00
Helen Trescher's Expenses.....	5.00
Synodical Subscriptions.....	14.00
Refund on Savings Account.....	100.00
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	\$30,662.98

Disbursements

Carrie M. Kerschner, Executive Secretary, Salary.....	\$1,775.00
Office Rent.....	509.88
Books and Office Expense.....	5,929.33
Esther Bauer, Philadelphia Office, Salary.....	1,070.00
Greta P. Hinkle, Lit. and Student Secretary, Salary.....	1,400.08
Helen Trescher, Field Secretary, G. M. G. and M. B. Salary.....	1,166.75
Annetta H. Winter, Field Secretary, G. M. G. and M. B. Salary.....	233.34
Marie Hilty, Tiffin Office, Salary.....	115.00
Marceda Ruetenik, Cleveland Office, Salary.....	650.00
Rent at Tiffin.....	24.00
Rent at Cleveland and Telephone.....	144.00
Institute Expenses.....	470.93
Subscriptions— <i>Everyland</i>	164.25
<i>Missionary Review</i> <i>of World</i>	89.30
Expenses of General Synodical and Cabinet Meetings, Philadelphia, 1926.....	1,616.88
Books and Office Expenses at Tiffin.....	41.69
Books and Office Expenses at Cleveland, Including Removal from Tiffin to Cleveland.....	429.98
Expenses of Secretary of Printing and Printing.....	5,007.44
Officers' and Secretaries' Expenses Premium for Treasurer's Surety Bond.....	30.00
Flowers for Dr. Hoy.....	20.45
Davton Paper Novelty Co., Thank Offering Boxes.....	447.74
Bronze Tablets for Elizabeth Con- rad Zartman Hall.....	45.00
Dues for Federation of W. B. F. M.	75.00
Dues for Council of Women for Home Missions.....	25.00
Committee of Reference and Counsel.....	100.00
Expenses of Representatives:	
Wilson.....	106.24
Winona.....	70.18
Tiffin.....	18.40
Chautauqua.....	55.87
Home and Foreign Boards.....	442.75
Interdenominational Boards and Committees.....	369.98
Educational Commission.....	164.96
	<hr/>
	23,530.56
Balance carried, Educational and Contingent Fund May 1, 1927.....	\$7,132.42

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Woman's Missionary Society, at which the girls of the catechetical class and Mrs. Geo. W. Butz, G. M. G. Secretary of the Woman's Missionary Society of Schuylkill Classes, were invited guests.

The banquet room was beautifully decorated with the G. M. G. colors—blue and gold. These same colors were carried out in the favors, birthday cake and candles. Appropriate songs and cheers enlivened the occasion.

Following the banquet, everyone in attendance marched to the Sunday School room singing "Follow the Glean." Miss Myrtle Templin was the leader for the regular monthly meeting and conducted the program. The history of St. John's G. M. G. was given by Miss Pauline Zehner. In recognition for regular attendance the counselor, Mrs. Minnie A. Reitz, presented copies of "Golden Thoughts—Noble Thoughts" to each of the following, who had not missed a meeting during the past year: Mrs. Harry Kleckner, Misses Alva Fetterman, Dorothy Gilfert and Olive Reed. Mrs. Reitz also conducted the study hour in "Young Islam on Trek."

Mrs. Butz gave a brief talk, complimenting the members of the Guild for the fine work they had accomplished in maintaining the position of Front Line for five years. A social hour concluded the evening.

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Hour, there will be a class on "Missions and World Problems," conducted by Dr. A. V. Casselman; the woman's book will be taught by Miss Carrie M. Kerschner; a special class in Sunday School Methods will be led by Miss Margaret R. Motter; a class for intermediates and intermediate leaders will be led by Miss Alliene S. DeChant; the children's book will be taught by Miss Edna Martin. The Institute Hour for women, young people and children will be conducted by Miss Carrie M. Kerschner, Miss Alliene S. DeChant, Miss Edna Martin. The platform meetings will be addressed by Rev. Carl D. Kriete, of Japan; Miss Gertrude B. Hoy, of China; Dr. Allen R. Bartholomew and Dr. A. V. Casselman, of Philadelphia. On Friday evening in Henzel Auditorium the pageant entitled, "The

Historical Pageant of the Reformed Church" will be presented by a group of Lancaster churches.

Information concerning the *Catawba and Mission House Conferences* may be secured from their chairmen: Rev. Milton Whitener, High Point, North Carolina, and Rev. Paul Grosshuesch, Sheboygan, Wis.

(Continued from Page 272)

thoughts but my innermost feelings—and I trust that you will receive this letter as coming from one who warmly loves you, takes a deep interest in you and in your family. May the Lord of all Grace and Wisdom be a very present help to you now and always."

That he counts on the missionaries for his "very present help" is evidenced by this high testimony: "One thing," he writes, "which always steadies me in my faith and upholds me in times of distress, is the hope and courage that the missionaries display when all seems dark in their presence."

"No missionary," he has just written, "should regard his work as lost, even though he must leave under the present critical conditions. A new day for China will surely dawn and the night of suspense must spend itself. God is our refuge and strength. Let us trust in Him whatever may befall us." So great is his faith.

"The Heart of Him"—The heart of Him.

ALLIENE S. DE CHANT.

"Eternal light, eternal light,
How pure the soul must be,
When placed within Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee!"

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Executive Committee meetings are held monthly except in July and August.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

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